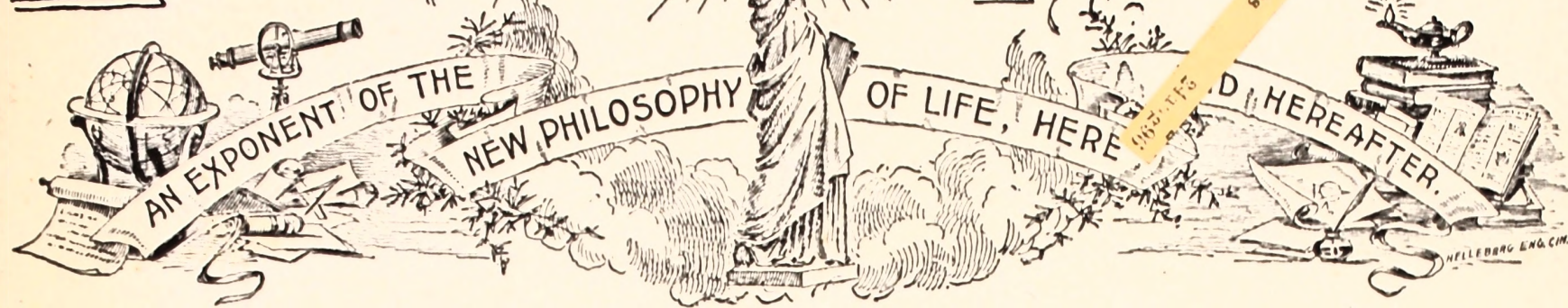


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VOLUME XVIII, No. 24

Written for the LIGHT OF TRUTH.

## OMNIPRESENT DIVINITY;

OR,

Sunshine and Shadow.

## A STUDY OF CONTRAST BY NEGATIONS.

BY L. A. PRESTON.

FIRST PAPER.

From this my thoughts turn to its beginning, centuries and centuries ago in the mind of man during the childhood of the race. Let us together review the centuries. We may find in this thus tracing back the old, old idea, some thoughts that may help to clear the mind of modern man of the cobweb and dust of ages. It may help to soothe the despairing cries; to answer some of the prayers. It may help still the wait of anguish and succor the oppressed. It will be an introduction to childhood's wonderments; childhood's thoughts; childhood's world of imaginations and airy fancyings; childhood's fears and childhood's troubles. You can find it to-day among young and old, for the human race have not yet passed entirely out of its childhood's stage, but never mind, divest yourself for the nonce of what little mature thoughts and world knowledge you have, and be a child once more; with its perplexities, its weakness, and its imaginings; its wonder worlds, fairy-tales, picture books, and toys; ready to be amused with trifles and annoyed with a load of little nothings, and above all forget what little self-reliance you have and try to realize yourself as in a state of utter dependence as a child on its mother and father, then you will be in the mental condition to understand why the idea of the myth was formed and why it has been preserved.

In the night and gloom of man's primitive condition, before the Light of Truth illumined his dark and uncultured mind; when he was an utter savage, lived in caves and fed upon the wild fruits and such animals as in unequal combat he was able to subdue and slay; he first became aware of the forces and powers of Nature. They caused him joy and happiness. Annoyed him and caused him pain, sorrow, and suffering, and he soon came to regard them as friends and enemies. That which contributed to his comfort and pleasure was good. That which prevented his enjoyment and happiness was evil. Thus, very naturally, in the childhood stage of his existence, and while he was unable to comprehend the true nature of these forces and results, he soon learned to regard them as caused by good and evil beings, which alternately pleased and displeased him. Being unable to realize the possibility of a force or result acting without such aid, he very naturally decided that these various forces of Nature were the movements of invisible beings, some good, others bad. He was entirely unable to recognize forces and conditions in any other way. Then, again, he was utterly unable to comprehend these various forces and conditions as existing, only in relation to himself. Thus, for instance, he observed that under the genial in-

fluence of the sun, vegetation was brought forth ready to his hand where by he satisfied his hunger. Many like comforts were cast before him. The sun warmed him when he was cold. It gave him light whereby he could see the beauties of Nature, and under its benign influences it brought him comforts in a multitude of ways and he learned to regard it as a friend. And he gave unto it thanks. His heart went out in a great burst of praise and thanks giving to this benevolent being for its manifold blessings unto him. He worshiped it, thus the sun became a deity unto him. He was partially right. He stood upon a rung of the great ladder of progress, that was just as necessary as the one at the top. He was worshiping the Universal Life. Principle, as far as his observation extended from the rung upon which he then stood. He merits no blame from us for worshiping the sun. And thus it was with a multitude of minor forces, results, and conditions. They became deities unto him—powers of light, contributing to his comfort. At the same time he experienced pain and the conditions of suffering and he very naturally decided that they were caused by evil spirits or a demon, the powers of darkness. In the dark he was afraid. He felt the disagreeable condition of coldness. The rain drenched him. The thunder roared, (Thor, god of thunder, Scandinavian mythology), the god was very angry. He heard his terrible voice. The lightning flashed about and he witnessed its destructive force, the god sent his bolt of fire to destroy, to tear and to rend. They terrified him. It snowed. The elements howled around him. The clouds tore through the sky. Comets, like threatening swords, gleamed in the heavens, and so on through the whole category of forces and results. His ingenuity was taxed to please and placate them. To these—good or bad—he addressed his prayers and supplications. To these he presented his oblations—the tenth of all he raised as upon them he wished to make the most favorable impression. He was a child and believed in portents and evil omens, believed in witcheries and enchantments. Believed in signs and wonders pictured in the sky as good or evil portents. This evidently is the origination of the constellations and the curious names thereof and astrological ideas. His world was a child's world. His knowledge of the geography of the world was limited, often being limited to the country in which he lived, consequently he knew little or nothing concerning other nations or peoples and their beliefs. He thought that the earth was flat and had corners, and that it covered only a very small area surrounding him. That it was the center of the universe (not the boundless universe as we understand it) and heaven, or the abode of the gods, was above the firmament or the dome of blue crystal set down over the square, flat earth, and resting on the horizon. That the sun as well as the moon circled around the earth (Geocentric, Ptolemaic system). That the stars were little twinkling lights set in the blue crystal dome for ornaments, and that they were used for signal lights, arranged into a sign, as a message from the gods to men on earth. Such was their idea, their system of philosophy. Their ideas concerning human nature and the universe were vague. All this we find by searching old records left by them. A child's

thoughts of to-day but repeat their ideas, as the life, growth, and development of a child is an epitome of the life, growth and development of the race. Read the early history of any country on the globe and you will be introduced once more into the fairy-tales of early childhood. You have read them. You remember they interested you. You remember questioning and wondering and picturing to yourself the fairies' abode, in the enchanted wood, and underneath the ground where gnomes sport about. You remember reading Gulliver's wonderful travels in the strange lands of the Probninnags and Lilliputians. You remember the Arabian Nights' Tales and many other strange stories flit through your mind. Of fairies, gnomes, and genies—but enough.

As his observation and experience slowly and painfully enlarged, he perceived an increasing number of agencies and forces which effected him for good or ill, and consequently the numbers of the invisible beings greatly multiplied. He assigned a god, a demon, a sprite, an undine, a sylph, a satyr, a fairy, a gnome, a bogle, a genii; furies, gorgons, harpies, hobgoblins, and dragons, all the monstrocities, as well as witches, nymphs, naiads, etc., etc., as his imagination could depict and his tongue utter, to every form of force, matter, or motion and every place and condition of which he was able to take cognizance. They were in the waters—in the ocean, rivers, and waterfalls; in the forests, in the woods; in the rocky-dell; in the gentle zephyrs, in the wild winds; in the storms; in the heavens; on the earth and underneath the earth; in the mountain; by the fireside—anywhere, everywhere.

These were called *elemental spirits* by the early philosophers and incredible as it may seem we find people to-day believe in them. I myself was told that in the atmosphere, unseen, they controlled the elements, rolling up great banks of clouds, creating tornadoes and cyclones and causing thereby all the evil they could, laying bare whole towns and devastating the country! and this by an American citizen of to-day! Verily, where is the science and learning of this nineteenth century that here in enlightened America such childish thoughts dwell in the minds of men?

Crude and ignorant as primitive man was in this state of animallism he wished a representative for the subtleties and he endowed numerous objects in Nature with these invisible existences and among such objects were cats, (Egyptian mythology), cattle, (Greco-Hindu mythology), reptiles, (Hindu-Egyptian mythology), fishes, (Hindu mythology), monkeys, and elephants, (Hindu), men, (Hindu, Grecian, Egyptian, Roman, Jewish, etc., etc.) Romans deified their emperors. Alexander the Great claimed that he was the son of Apollo by his mother, to thereby gain more control over his ignorant men. It was common throughout the world those days to deify great men. Japan's Emperors were said to descend from heaven. Read this mythology of Japan, it is very interesting. Jesus was deified by his followers. Mary, his mother, is deified by the Roman Catholics. Numerous inanimate substances, such as plants of numerous kinds, blocks of wood, crude images in clay, wood, and stone, etc., receive divine powers. This was the condition of

fetichism which all primitive nations and peoples had to pass through, and which led to more truer and advanced ideas. Still the myths linger on, the old thoughts go out very slowly.

India, the cradle-land of civilizations; of theology; of superstition; thousands of years ago, fabricated the trinity, consisting of Brahma, Vishnu, and Shiva—the Creator, Preserver, and the Destroyer. The third person in this trinity was the destructive element and the cause of death and disorganization, corresponding to the Christian devil. The second person in the trinity was the preserving element, corresponding to the Christian Jesus Christ.

"The Hindus also believed in a legion of evil spirits called Rakshasas who had a prince named Ravana; also innumerable classes of good and evil spirits called Sooras and Assoras which they believed to be step-brothers in perpetual hostility, to illustrate the supposed antagonism between spirit and matter. Wicked spirits were generally described as giants and were often to have a great serpent for their leader. They were continually aiming to do injury to mankind and fought desperate battles with Indra and his Spirits of Light. They would have taken Paradise by storm and subverted the whole order of the universe if Brahma, the Creator, had not sent Vishnu, the Preserver, to circumvent their plans. To perform this mission successfully he assumed various forms at different times and twice incarnated in a human body and dwelt among mortals.

"There was early in India a universal belief in evil spirits of various kinds and degrees of power from gigantic demons who attack the orbs of light down to the little malicious Pucks who delight in small mischief. These were supposed to enter the minds of men, producing bad thoughts and criminal actions, and also to take possession of the body, producing insanity, fits, and all manner of diseases. It was supposed they could be cast out only by some form of incantations or holy words pronounced by a priest with duly prescribed ceremonies." At this point it is necessary to say a few words about what is called "obsession." Spiritualists, some of them but not all, prate about evil spirits. Let me say right here that there are no evil spirits. But there are poor, ignorant disembodied human beings on the other side, whom we are pleased to call spirits earth-bound, having not yet progressed wholly out of the earth plane condition, and who, just because they do not know any better, coming in contact with a negative or sensitive, cause a great deal of harm and sometimes insanity. I have even been told that there are elemental spirits or the dark forces of Nature, who delight to torment mankind and are bent on the final ruin of men and women. This is not true. It is time for Spiritualists to understand that Nature has no such dark forces. That evil is not an entity. That Good is Omnipresent. And that conditions which we call evil is but the result of ignorance. Can you grasp the idea that evil is not a thing—that shadow is not a thing?

"The Egyptians viewing in antiquity with the Hindus had also their evil spirit or devil. His name was Typho and he was the brother of the god Osiris who was for a long time the principal deity of that ancient nation of literature and art."

(To be Continued.)



## Philosophy and Facts.

Written for the LIGHT OF TRUTH.

### ITEMS OF PROGRESS.

THE SOCIAL MOVEMENT, ENGLAND, BIRMINGHAM, GLASGOW, BERLIN - THE RAILROADS OF GERMANY - THE UNITED STATES - NO HIGH PRINCIPLE IN THE OLD PARTIES - PROPHECY - SOCIALISM - COLONIZATION - THE CREDIT FONCIER COMPANY - ASHURST, FAIR OAKS - LITERARY ITEMS - HUDSON TUTTLE'S "HERESY" - MRS. M. T. LONGLEY'S "ONLY A STEP."

E. D. BABBITT, M. D., LL. D.

1. THE SOCIAL MOVEMENT. As Victor Hugo says, "It is man who ascends." The progress of the cause for the up-building of the whole people in France, Germany, and other nations is remarkable. The great co-operative societies of England include one fifth of their people already and are marching on. The social movement there is bringing happier conditions to thousands of families and removing the fear of coming to the work-house that has brooded like a nightmare over them. Birmingham, one of the best governed of all cities, is clever enough and high-principled enough to control her street railroads, her distribution of water, light, etc., at the lowest rates for the good of the people, instead of letting private corporations gouge the people as most of our American cities do. Glasgow also has everything done by the city authorities in the same way, and although the cost of gas lighting, rides on the street cars, etc., are amazingly low, it is now said the income to the city is so great that in another year all taxes will be done away with.

Berlin, as a municipality, manages all departments of the city, including even life insurance, with wonderful results. The use of their street railroads by the year is only about one eighth as high as in our American cities, and the city makes money at it too.

The government-owned railroads of Germany carry passengers four miles for a cent and pay their employees much better than when they were under the control of private corporations. Think you, dear reader, that they are losing money on it? Instead of that they made forty million dollars last year, and before very long it is thought that they will pay the whole expense of government.

These and many more examples that could be given shame our country which is seemingly debauched with the plutocratic spirit. Why should our rulers of States and cities forever sacrifice the interests of the people to the upbuilding of corporations and trusts and syndicates. The legislators and representatives of the two great parties, talk beautifully of the rights of the people and then end up by granting suffrages for railroads or other public utilities to capitalists who rob the people. Shame on the different nations of the world who know no better or do no better than to enact systems of laws which permit the few to get nearly everything away from the people.

What high moral principle are the old parties striving for? They deny woman her rights—they tolerate all kinds of trusts and schemes in favor of the capitalist—they let the railroads, telephones, telegraphs, and express run riot and charge several times as much as they do in countries where the State owns them—they do not place the gas lighting, electric lighting, water supply, street cars, etc., in the hands of the city officers, but hand them over to greedy capitalists who make the inhabitants pay double and sometimes quadruple what they should—they talk immensely about sound money in a way that just suits the bankers but isn't sound when the people's rights are considered—in short they talk eloquently and plausibly about the few principles they have and magnify them until the great superficial public is gulled into believing them of prime importance and are thus persuaded to forge the very chains that enslave themselves.

2. PROPHECY. It is very pleasant to hear Dr. J. R. Buchanan's ringing words against the old despotisms, especially the medical, as well as against the old

folies, educational and civil and religious, but I must differ from him somewhat in some of his prophecies, including his political prognostications. During the rule of Benjamin Harrison both the Doctor and myself prophesied the return to power of the Democrats in 1892, which proved true. He, however, thought that the Populists would elect their president in 1896, while I placed it in the year 1900. I should be glad to have him triumphant in this prophecy, but it is bringing around important events too rapidly. The Republicans will undoubtedly elect their man this year, but there are very high intelligences who dwell in the realm of prophecy and who confidently predict that the Populists will go into power in 1900. They are already making large progress, doubling once in about two years, and it is prophesied that there will be a great uprising of the people within one or two years. The great revolution that is going on in Europe will encourage the movements here. It behooves us to put down all violent and rabid expressions, to have that high moral principle that will lead us to be just to all, including even the capitalist, and to show that we are a people of law and order though terribly in earnest. There is a foolish talk in the popular press of the day about the Socialists being among the dangerous classes, whereas true Socialism is to be the salvation of the country and to head off the restless tide of agonizing poverty which can not be appeased in any other way. We progressive people see the evils of the day so vividly that we sometimes tend to express ourselves too fiercely. It would be well to heed the expression given in Lacon: "When a man calls you a fool without proving it, prove him to be one without calling him so."

3. COLONIZING SCHEMES. For years back I have called attention to the Credit Foncier Company of Sinaloa, Mexico, located at Topolobampo on the Gulf of California. This was organized by A. K. Owen and being on one of the most beautiful bays in the world must inevitably be the seat of an important city. The colony has had a desperate struggle for existence. Some who commenced apparently as friends of their beautiful fraternal principles, raised a vast amount of money and aimed to get everything into their hands presumably so that they might make a grand speculation out of it and thus dedicate the whole affair to Mammon. But the Mexican government has finally decided in favor of the original company and now they feel that there is a great future before them. Their leading office in the East is at the Lexington Building, 141 East Twenty-Fifth street, New York, E. M. Hussey being their agent there.

Mr. Wm. E. Smythe is doing a wonderful and beneficial work in establishing colonies in California and elsewhere, causing arid regions to be irrigated until they blossom like the rose and then organizing emigration and encouraging small farmers to purchase from five to ten acres and lay out a village with library, lecture hall, schools, and more or less of co-operative stores and establishments for the social and commercial interests of the people. Plymouth Colony in the Fayette valley of Idaho has been successfully established on this plan. Another colony, which is rapidly filling up, is Ashurst in the Sacramento valley, about one hundred miles north of Sacramento, in the beautiful sun-land of California. There they have no blizzards, no thunder storms, no tornadoes, and the air is so pure that mosquitoes, fleas, alligators, etc., are not developed as in Florida, and earthquakes are never known. What is most singular is the fact that they can raise oranges and all kinds of semi-tropical fruits quite as well as they can in southern California, five hundred miles south of them, and they say they had less severe frosts. For fuller information send to T. B. Wakeman, 93 Nassau street, New York.

I will speak of one other colony not organized by Mr. Smythe, that of Fair Oaks, twelve miles above Sacramento, the capital of the State and located on the beautiful American river. It is three hundred feet higher than Sacramento and affords a grand view of mountain, river, and valley. A line of trolley cars is to connect the town with Sacramento, and soft snow-water from the mountains is supplied to the people for irrigating purposes or for home use. Sacramento is called the greatest fruit

market in the world, and for fifty miles around the fruit raising is beyond comparison. What is very remarkable, the fruit is said to ripen four to six weeks earlier than in southern California and thus commands higher prices. Cherries and some other fruits are sent from this section to Los Angeles and other southern towns, and the oranges, grapes, etc., which go to Eastern markets are mainly from this part of California. Fair Oaks is laid off in village lots and small farms, and the fruit crops very frequently bring from \$100 to \$500 an acre in a single season. Southern California has been boomed, and such paradises as Pasadena, Pomona, Riverside, etc., have been established, but now as the great ranches of northern California are breaking up and being converted into small farms and village plots with their boulevards and pretty homes, equally fine paradises are to be established there and that at far less expense. For fuller particulars address James W. Wilson, 215 Madison street, Chicago, or Sam'l Wilson and Son, 385 Broadway, New York.

I feel that I am doing a public favor in calling the attention of our progressive people to these fine sun-lands, where they may be built up in pocket as well as in health.

4. LITERARY ITEMS. Hudson Tuttle is one of the indefatigable workers of the day. He is one of the writers that add dignity to spiritual literature. His book in story form called "Heresy; or, Led to the Light," is a good one for Spiritualists to read or to send to others to read. Such books are far more interesting to the general reader than those written in a more dry, didactic form.

Mrs. M. T. Longley's admirable story, "Only a Step," lately issued in the LIGHT OF TRUTH, should be published in book form and circulated by thousands. Its standard of life is lofty, its style excellent, and it is immensely more ennobling than the stories of the most of our secular papers which profess to portray realism. The realism that gives pictures of robberies, murders, and villainy in general may be quite correct for the devilish part of society, but not for any of that high grade portion which has attained to morality and beneficence of life.

College of Fine Forces East Orange, N. J.

Written for the LIGHT OF TRUTH.

### The Truth About Jesus.

PROF. J. D. BUCHANAN.

After more than a score of the ablest scholars and theologians of this century have shown most clearly that the Roman Testament used by the Churches has no authenticity as a production of the evangelists, and was put forth by the Papal Roman Church a hundred years after the Apostles were dead, without offering a particle of evidence of its authenticity, it is time that well educated gentlemen and especially Spiritualists should cease to quote that book as reliable history.

It is the most debased and malignant representation of religion that the world has ever seen—a malignant libel upon the character of Jesus. History has no nobler specimen of all the virtues that adorn humanity than Jesus Christ—no one so profoundly revered for his wisdom as he was by the heroic martyrs who followed his teaching. He claimed no divinity, and did not allow the claim to be advanced by his disciples, and the Jewish Christians who did not fall under the dominion of Roman priests, adhered for centuries to the original faith, repudiating the authority of the Roman Testament as it was repudiated by the Christians in India.

In that book so full of fraud and forgery, Jesus is represented as teaching universal hatred with far more zeal than universal love, and even threatening to come back to that generation, with a trumpet and a legion of angels to send nearly all to hell then living, as well as the countless millions whose remains had decomposed in the earth.

If that book is an honest record, Jesus, who astonished Jerusalem with his wisdom and eloquence through twenty years, beginning in his boyhood, and won the devotion of his strong-minded followers, was really a religious lunatic—a dangerous social element, full of malignity, like that of the Holy Inquisition.

But there is no reason now to give any faith to such an absurd libel on the greatest reformer of antiquity, for the "higher criticism" has proved that in a late second century compilation, issued by a most corrupt and ambitious body of priests, who could not tolerate the pure and simple religion of Jesus—essentially changed its character and fortified their fraud by fabricating forged Epistles for St. Paul, of similar tendency. That the orthodox should uphold this fraud after it has been demolished, and Norton's "Genuineness of the Gospels" proved to be a deception, must be expected, but the old fraud should not have any recognition in spiritual papers; for the life of Jesus belongs to Spiritualism—not to orthodoxy.

A correspondent of the LIGHT OF TRUTH (April 25th) says that the spiritual powers of Jesus "led him to the belief that he was the Jewish Messiah and the 'Son of God' and the 'Sent of God' who was man's equality with God who pre-existed with God, who could 'forgive sins' like God, who was God's chosen instrument and vicegerent on the earth." Such claims were impossible to a pure, honest, high minded and unambitious reformer, the friend of the poor, whom aristocracy and priesthood could not corrupt nor intimidate. They were manufactured at Rome as a foundation for the Papacy, and the more honest records of the first century were pronounced heretical, and as far as possible consigned to oblivion.

The history of Christianity in the first two centuries, which I hope to issue this year, showing the true career of Jesus and the Apostles, will consummate the destruction of orthodoxy, which has been so nearly accomplished by the "higher criticism," and show how the Papacy was established with its fraudulent gospels.

The story of St. John writing on the Isle of Patmos (which he never saw that crazy rhodomontade called the Apocalypse or Revelation, is not a bit more authentic than the orthodox Catholic history that he was boiled in oil to kill him and came out without any damage or other orthodox story that St. Peter was crucified at Rome, upside down according to his humble request, though the Encyclopedia Britannica says one knows when, where, or how he died I have investigated that dark age and know that St. Peter died in prison at Rome, though some of our Protestant friends profess not to believe that St. Peter ever lived at Rome at all, as Catholics believe he officiated there twenty five years. It is an immense task to gather the truth out of the first two centuries in which honest investigators have found so vast an amount of "pious fraud," forgery, and lying but I expect to offer a satisfactory history of the darkest centuries and greatest fraud that history can read which had so fatal an influence on liberty and civilization—an influence against which we are struggling to-day.

### STRAY THOUGHTS.

Time hangs heavy on the hands of the selfish, but love lightens the burden. Withhold ones mercy or benevolence cause none is extended is the mistake of a lifetime which all will regret at the end.

To denominate another a fool because we do not understand him only exposes our own ignorance. The truly wise respect their judgment.

Intuition is spiritual vibration—a super-normal activity of the mental faculties—clear in perceptive qualities according to mental and moral achievements.

Too much self-assurance makes men slow in grasping new ideas. Modesty opens the way for a more rapid spiritual vibration with compatible results.

Without self-knowledge man is in mental or spiritual darkness—without a knowledge of causation—though he knows the whole world of effects.

The side against which we are prejudiced always looks like the wrong side to us, however right it may be. We need a higher mental vibration than the ordinary to overlook both sides with calm judgment. Partiality is as great as that which affects worldly wealth.



Written for the LIGHT OF TRUTH.

## Etchings by the Way.

MOSES HULL.

The knowledge that you have able correspondents in this city has kept me from writing. Somehow this afternoon "the spirit saith unto me, write." The first thing I want to do is to congratulate you on the new shape and the new dress of the LIGHT OF TRUTH. You have now struck just the right shape and size. At the end of the year your readers can have a beautiful and a useful book made of their papers. Much of the matter in it is worthy of preserving in the form in which it appears.

Your correspondents have kept your readers posted as to the progress of the work in and around Boston; so I will only add a little on that. Change is the order of the universe; one steps off the stage of visible action and others take his place without making so much as a ripple on the waters. We weep or rejoice, for a few days or weeks, as the case may be, and then things seem to adjust themselves to the new conditions.

Bryant, in his "Flood of Years," says:

"So they pass  
From stage to stage along the shining course  
Of that bright River, broadening like a Sea.  
As its smooth eddies curl along their way  
They bring old friends together; hands are clasped  
In joy unspeakable, the mother's arms  
Again are folded round the child she loved  
And lost. Old sorrows are forgotten now,  
Or but remembered to make sweet the hour  
That overpays them; wounded hearts that bled  
Or broke are healed forever. In the room  
Of this grief-shadowed present, here shall be  
A present in whose reign no grief shall gnaw  
The heart, and never shall a tender tie  
Be broken; in whose reign the eternal Change  
That waits on growth and action shall proceed  
With everlasting Concord hand in hand."

A year since it seemed lonesome to go to a spiritual meeting and not meet Dr. H. B. Storer, C. Payson Longley, and his good wife, Mrs. M. T. Longley. Now Dr. Storer is in heaven, and Mr. and Mrs. Longley are still farther away in "land of sunshine, fruits, and flowers"; and still others are dropping out of the work and taking up the thread of life in other fields; but like Tennyson's "Brook," we "go on and on forever."

Spiritualism every where seems to be assuming a more healthful attitude than in former times; the feeling that Spiritualism is something more than a show, and that the more spiritual part of Spiritualism is needed, is coming to the front. Sensible Spiritualists are very generally beginning to weary of tarrying longer with mere external phenomena, and calling that Spiritualism. All now begin to feel a deep necessity of getting in touch with the power which produces these phenomena. When one is in thorough connection with the cause of certain manifestations, then he no more needs the manifestations to convince him of the existence of that cause.

When we get to where we can see ourselves as spiritual beings then we have no more need of physical manifestations to convince us of spirituality than we need now to pinch ourselves or to look into a mirror to convince ourselves of our physical existence.

The phenomenal part of Spiritualism sustains much the same relation to Spiritualism as a system of science, or of religion which is to supplant other systems, as the scaffolding does to an unfinished building.

The great de liberatum now is *teach*. Spiritualism, as a religion, is now in more need of men and women who are, as Paul said, "apt to teach" than of anything else. Men and women of intelligence, integrity and erudition are now needed to lead the intellectual world toward the realities of Spiritualism.

A noted railroad lawyer told me once that the railroads owned about all the talented attorneys in the country. If they were not employed, they nearly all had the passes of the different companies in their pockets. In such a case an attorney would hardly be willing to take a case against a railroad. This is a dangerous undertaking to go to law with a great railroad, no matter how good a case one has.

It is so with the Churches, they are determined to spike every gun that they can not buy. Look at our talented Haydens, Cephas B. Lynns, Bruntons, Captains H. H. Brown, and others. Many

offers have been made to me by the Churches; so Brother Fuller, Brother Wiggin, and others tell me that tempting offers have been made them. Some have gone; more will go. What can we do? What must we do? The only thing is to properly educate our educators; to teach our teachers, and then settle some of them and give them a chance to build up a local work, as other ministers do. We must have talent and learning to compete with that in the pulpit, or the Churches will get away with us every time.

This need is now felt more than ever before. The school which I have been talking about for years, in which to educate our educators and to teach our teachers, will as surely materialize as Spiritualism will continue to attract the attention of that portion of the world which is intellectually worth trying to get into our ranks. Many derisive laughs have been enjoyed at my expense as I have foreseen and foretold what must come in this direction. But it is coming.

The thing now needed is for some rich spiritualistic Rockefeller, Armour, Carnegie, or some dozen poorer ones to put their means together and endow an institution. When the result of such an institution is seen, on only a few, then no public worker will feel that he can afford to be without its benefits. The Churches must not get a corner on either all the talent or all the scholarship there is in the land. We must match them "neck and neck" in both; or we must draw all our future workers and the most of our future converts from the lower stratum of society.

I am by no means ashamed of my five months' work in and around Boston. My audiences have been large and enthusiastic, and Spiritualism stands higher as a result. It is true that I have not been able to fill half the calls I have had to preach, but I have done all that time and physical strength would allow; and I hope, in the not distant future, to reach thousands more of New England's good people.

For the present my time in New England is up, and I must, in a few days journey a short distance toward sunset. June 7th and 14th I speak in Somerville, Conn., then I go to Lima, O., for June 21st and July 4th and 5th. To Bluffton, Ind., for June 27th and 28th. July 9th I start to the Derry (Kansas) Camp Meeting. After that I go via Grand Ledge, Mich., to Onset, Mass. Then directly back to Lake Brady and Mantua, Ohio, thence to Haslett Park, Mich., thence to Etta, Maine, for two Sundays, then back again to the Wolley Park Camp, at Ashley, Ohio. After that Mrs. Hall and I spend three weeks in and about Hayesville, Iowa, and Unionville, Mo.

To the numerous callers for my services I will say every Sunday of my time is taken up to camp meeting season of '97, this will save correspondents and myself the trouble of writing.

Mrs. Hall has a few open dates for camp meetings, also for the coming autumn and winter.

I have two pamphlets and a larger book on the brain; I hope to get them all out within a year; that I hope will finish my book and pamphlet work for sometime, if not forever.

I will try to find the time to occasionally drop a line to the LIGHT OF TRUTH.

## Blood Brotherhood.

T. L. Patterson contends that persons migrating from temperate lands to hot may become acclimatized by inoculation with the blood of local natives. Such inoculations set up in the blood of the foreigner the changes necessary to render him immune to diseases due to the climate. Blood-brotherhood, as practiced in Central Africa, consists in drawing blood from an incision in the right wrist, and smearing a little of it over a similar cut in each of the other participants. Europeans generally have evaded blood brotherhood, so that little concerning its physiological effects is to be learned from past experience; but Stanley is said to have undergone the operation fifty times, causing Trumbull to declare that the blood of a fair proportion of all the first families in Equatorial Africa now courses in Stanley's veins, and it is inferred that his endurance and success may in large measure be attributed to this exchange of blood with the natives.

## The X-Ray a Symbol Hope.

Prof. Jas. T. Bxby, Ph. D., in the May *Arena* says concerning the new rays:

The scientific world is naturally interested in these strange phenomena. But to the religious world they are equally suggestive. They supply another of those stimulating intimations of an invisible world, which physical research has contributed to the encouragement of faith.

It is true that many have made an idol of physical nature and fancied that every new discovery has expelled in like measure the divine and spiritual from the universe. But the real bearing of scientific research has not been antagonistic to faith. The more science examines the senses the more it demonstrates their limitations and of how small a part of the universe these fleshly organs can catch a glimpse.

With the serene the physicist counts the vibrations of audible sound, and finds that the ordinary ear can hear no note less than fifteen vibrations a second, nor more than 42,000; yet no one believes that they cease here, or that they would not be heard were our ear more delicate, as are those of ant, bee, and other insects, who we have reason to believe do hear these finer sounds.

With the prism the physicist untwists the rays of the solar beam and measures their velocity. Only those whose speed exceeds 300,000,000,000 vibrations a second or fall below 831,000,000,000 are visible to the eye. Yet the scientist has proved that the vibrations do not cease to exist with the failure of the eye to perceive them.

Prof. Roentgen's discovery has given a new extension to these invisible actions. Thus science has disclosed to us sounds that we can not hear, odors we can not smell, light, and various physical energies to which we are in sensible. Furthermore, matter is not solid. If our eyes were but microscopic enough, we should look through a block of granite as through the openings of a wire fence. It does not become men of science, therefore, to shrug their shoulders whenever the Church speaks of the unseen world. If eye and ear are too coarse to discern the finer manifestations of matter, why should spirit be obliged to certify itself to them or be dismissed as non-existent?

If modern science believes in an all-pervasive persistent force, undemonstrable, but yet necessarily assumed; and from the phenomena of light and electricity, science deduces the existence of an invisible but infinite ether, pervading space, way may not the theist infer from its rational arrangement an invisible omnipotent Will and Mind as its sustainer? With the marvels of telepathy, thought-transference, clairvoyance, and mind-cure admitted, ought not an argument for the super-material nature and power of man to survive death, and on occasions send a message to friends left behind, be strengthened?

Everything visible is transient. If there be anything permanent it must be in the invisible sphere. Though the fleshly body goes back to earth, it is perfectly conceivable that the soul that animated it has already organized for itself some subtler interior organism ready to step into the unseen world; where its affections and hopes have long been centered.

We rise to higher ranges of being as we match ourselves to these eternal rhythms and make our hearts the obedient conductors of these grander and invisible currents of force. We may anticipate, therefore, a time when large fields of the spiritual shall open their secrets to us. Cheering rays of light with precious disclosures, already herald this day spring from on high.

## A Passion in Tatters.

What is love, that all the world  
Talks so much about it?  
What is love, that neither you  
Nor I can do without it?

Love's a tyrant and a slave,  
A torment and a treasure;  
Having it we know no peace,  
Lacking it, no pleasure.

Would we shun it if we could?  
Soother, I almost doubt it.  
Faith, I'd rather bear its pain,  
Than live my life without it.

This exquisite little bit of poetry was written by a gray haired patient in the Longview Insane Asylum.—*Enquirer*.

## PRIMITIVE AND MODERN.

*Universalism as it Was and as it Is*

The Universalism introduced into this country by the Rev. Mr. Murray and afterward promulgated widely through the publication of the *Evangelical Magazine and Gospel Advocate*, differed as widely, it seems, from that of today as did the medieval orthodoxy from that preached at the present time, by the most advanced divines of the most liberal tendencies.

Mr. Skinner, editor of the above weekly, was himself considered an eloquent preacher, a ready debater, as well as able editor. Every number contained a discourse, a debate or argument for the wonderful new doctrine, also poems, stories, editorials, etc., and was published at Utica, N. Y.

Their claim of being evangelical was not without foundation, for they were devout believers in God, the Bible, and in the Messiah of those fabled Scriptures. In fact they claimed, and justly, that the orthodox doctrine did not carry out the plan or scheme of salvation, advocated therein. If Jesus was divine, a part of the Godhead—and they were genuine Trinitarians—if he died for the "redemption of the world," if "he should see of the travail of his soul and be satisfied," then, indeed, would the whole world be saved! Many were the debates with their "Partialist Brethren," as they kindly termed them. But the courtesy was never returned, for they were not acknowledged as brethren. Although that passage in Corinthians was quoted large y—embellished in letters of light, as it were—which says: "In a moment, in the twinkling of an eye, at the sound of the last trumpet—for the trumpet shall sound and the dead shall be raised, and ye shall be changed!" Yet we find, that within a half century, there has been an advance all along their lines as well as among their orthodox brethren. Now the spiritual philosophy of a natural change at death, and of future progression, prevails largely among them. And the query is where did they get it? Who is their authority, and why do they not acknowledge it? The light of truth has evidently been reflected upon their professional faith, but where did it come from?

Echo alone answers, where? Modern intelligent people demand a foundation, firmer than of old, for the requirements of an organization or a Church. Instead of mythical and allegorical Scriptures, with their idealized humanities, they clamor for facts. A very practical age this, when the civilizing steam engine has reached Joppa and Jerusalem, flashing its headlight into concealed corners and heartily sounding the tocsin, "All aboard"; next stopping place is "Common Sense," and just beyond "The Courage of your Convictions."—Lewie Oliver.

## IF—A Large If.

The *Daily Herald* of St. Joseph, Mo., of April 28, 1896, editorially says:

If spirit manifestations are so improbable that the testimony of thousands of living, competent witnesses, derived after the severest tests, leaves us still incredulous, how can we be certain even if the miracles of the Gospel are true? How shall we be able to credit that first supreme and fundamental one of Christ's conception and birth through the virgin, based as it is only upon Joseph's dream told by Matthew over sixty years after it happened? If, however, the modern spirit phenomena are genuine, it renders so highly probable all the alleged manifestations of antiquity, that a very little evidence will satisfy us. But if no evidence shall satisfy us to-day, how can we trust the slight feeble testimonies that have come down to us from antiquity? If we are not to believe the wonders told by our neighbors here and now why are we to believe the greater wonders related to us by three or four witnesses elsewhere two thousand years ago? To say the very least—prelating incredulity in the solemn affirmations of our contemporaries places the evidence for Christianity in the most embarrassing predicament.



## CORRESPONDENCE

### Cassadaga Camp—Lily Dale, N. Y.

Knowing that the many friends of the cause of Spiritualism scattered over the country are beginning to think of the approaching camp season, and wondering if Lily Dale will be as desirable a location in which to take their summer outing, and offer as many interesting entertainments as usual, I take this opportunity, through the courtesy of the press, to give them a slight insight to present conditions, and, certainly, we have every reason to expect as successful a season as ever, and on some accounts more so.

The majority of the people who own cottages here are already settled for the season, and many of those for rent are occupied, and the usual number of letters of inquiry are daily received. We have no reason to believe that Lily Dale is busied or even dejected. She never looked more beautiful, her charms were never more enticing, and the storms and cyclones, which have visited with such havoc other locations, have only given us a taste by way of breezes, not always gentle, but never destructive.

A May party was held on the evening of the 29th in the auditorium, which was largely attended and heartily enjoyed by all the participants. Excellent music by the "Buzz Saw Band" of Leona made even the elderly children forget the years and the gray hairs, and tripped the "light fantastic" as gaily as their grandchildren.

On Saturday, May 30th, Memorial Day was celebrated here for the first time. Usually the old soldiers, who reside on these grounds, have united with towns adjoining in the decoration services, but this year a good audience assembled in the beautifully decorated auditorium to listen to an address by Mrs. R. S. Little, who, in spite of her recent indisposition, proved herself fully equal to the occasion, and held the closest attention of her audience for over an hour.

She commenced by saying: "As with individuals so with nations." She spoke briefly of the causes which led to the war, and of the fact of infinite justice being the ruler of all things and the law of retribution working the inevitable sequence of all dealings, whether between individuals or nations. The cries and tears of those in bondage, treasured for centuries, because the attractive power to draw similar suffering upon the nation whose ears were deaf and eyes blind to their distress. No one dreamed at the commencement of the struggle that the end would be the emancipation of the slave. Even the grand-souled Abraham Lincoln when he called for 75,000 three months volunteers little knew the instrument he was to become in the hands of infinite justice. It was simply a matter of State rights, so far as mortals could see, but a power greater than human was at the helm, and his name was Justice, and he overruled the mortal plans till, as ever, "the right came uppermost," but at what a sacrifice.

While decorating the graves of the dead heroes forget not the living. They should be treated with the same care and consideration as though they had laid down their bodies on the battle field, instead of dragging them homeward to spend years of suffering, constantly reminded of the exposures and long tramps, in which they contracted diseases, which are their ever present companions, as long as they stay in their bodies.

The speaker mentioned the present condition of affairs, political and governmental, as indicative that the lessons of the past had not well been learned, but that those in power were constantly extending invitations which bid fair to precipitate the nation in further struggles. The inventor who uses his genius to invent the biggest gun which shall kill the greatest number of human beings at one stroke is looked upon as the greatest man of the age.

But the time will come when these weapons of warfare will be relegated to the museums to keep company with

the cudgels of the barbarians of a few years ago.

The time must come when intelligence shall be the ruling power, and arbitration the means resorted to, to settle difficulties between nations or individuals. Then will come the reign of "peace on earth, goodwill to men," and there will cease to be constant or frequent renewals or fresh graves to decorate. When the lessons of the past have their desired effect and intelligence becomes the guiding star of human affairs, then the law of infinite justice will deal out love, mercy, sympathy, and kindness as a reward for the dealings of men.

On Sunday services were held again, Mrs. Little taking for her subject, "What Spiritualism is, and what it will be." Those who have heard her need not be told she handled her subject well. Many encouraging words were voiced for the future of the cause, and especially as presented upon these grounds. We feel that this is a good beginning for the season of '08, and but a foretaste of the good things to come.

Mrs. Little will speak again next Sunday, and on the 12th, 13th, and 14th is the yearly picnic, when Mrs. Elizabeth Lowe Watson, of California, is to be the principal speaker.

Do not be afraid of Lily Dale. Come and bring a good time with you.

The first Sunday of the camp, July 12th, Robert G. Ingersoll is to be the speaker, and the entrance fee at the gate on that day will be 50 cents.

CORR. SEC'Y.

### Lake George Camp.

The Lake George Camp-Meeting grounds are situated at the head of Lake George, N. Y., at the terminus of Glens Falls branch of the D. & H. R. R., seventy miles from Albany and thirty from Saratoga.

The following is the program for the coming season:

Sunday, July 12th, 3 p. m. and 8 p. m., Mrs. Tillie U. Reynolds.

July 15th, Conference and tests by Mrs. T. U. Reynolds.

July 18th, Conference.

Sunday, July 19th, 3 p. m. and 8 p. m., Dr. Sheridan P. Walt; tests by Mrs. T. U. Reynolds.

July 22d and 25th, Conference.

July 26th, 3 p. m. and 8 p. m., Mrs. T. U. Reynolds.

July 29th, Conference.

Aug. 1st, Conference.

Aug. 2d, 3 p. m. and 8 p. m., A. E. Tisdale; tests by Dr. W. B. Mills.

Aug. 5th and 8th, Conference and tests by Mrs. Reynolds.

Sunday, Aug. 9th, 3 p. m. and 8 p. m., Ida P. A. Whitlock.

Aug. 12th and 15th, Conference and tests by Mrs. Reynolds.

Sunday, Aug. 16th, 3 p. m. and 8 p. m., Cora L. V. Richmond.

Aug. 19th and 22d, Conference and tests by Miss Maggie Gaulle.

Sunday, Aug. 23d, 3 p. m. and 8 p. m., Meredith B. Little; tests by Miss Maggie Gaulle.

Aug. 26th and 29th, Conference and tests by Mrs. Reynolds.

Sunday, Aug. 30th, 3 p. m. and 8 p. m., Dr. Sheridan P. Walt; tests by Dr. W. B. Mills.

Sept. 2d and 5th, Conference.

Sunday, Sep. 6th, 3 p. m. and 8 p. m., Carrie E. S. Twing.

Meetings will be held in the large and commodious hall in Woodfin Hotel.

For circulars address the secretary, Mr. J. D. White, Albany, N. Y.

### Minneapolis, Minn.

I advertised Mr. and Mrs. Hatfield Pettibone as phenomenal mediums, who would attend the Northwestern Camp-meeting this season and seeing an article in your last issue, signed by him, saying that they and others mentioned intended going to Lake Brady, I think it my duty to say to your readers that I have a positive promise, in writing, from him, saying that he is positive that they will be at our camp this year. He emphasized this year, because he engaged to come last year, but failed to do so. We have a number of other mediums engaged who give the same manifestations as Mr. Pettibone, as those examining the program will see and who will undoubtedly give satisfaction to all those visiting our camp. I write this in justice to myself, as well as to the readers of the LIGHT OF TRUTH.

S. N. ASPINWALL, Pres.

### Northwestern Camp.

This popular camp-meeting, of which Mr. S. N. Aspinwall, of Minneapolis, Minn., is the president, opens Sunday, June 21st, and closes Sunday, July 26th. The campgrounds are located between St. Paul and Minneapolis, and easy of access from either city.

Among the speakers and mediums for the coming season are:

Prof. H. D. Barrett, of Washington, D. C., the brilliant inspirational speaker, and president of the National Spiritualist Association of the United States, will be present the first ten days of camp; Mrs. Julia Steelman Mitchell, of Kentucky, trance speaker, prominent worker and platform test medium, will assist from June 21st to July 4th inclusive; Mrs. Cora L. V. Richmond, of Chicago, Ill., the celebrated trance inspirational speaker, who as a child of eleven years confounded the skeptics and materialists, still continues in the good work, and will give us light and knowledge from July 1st to July 15th; Lyman C. Howe, trance speaker, profound philosopher, and able exponent of spiritualistic truth will be with us the last two weeks of July; Mrs. Leo F. Pryor, the well-known and justly celebrated trance speaker and platform test medium, will be with us the last week in June; E. Andrus Titus, of Boston, who has been called from the Church to teach the higher truth, and give knowledge instead of faith to humanity, will be with us throughout the entire season; Rev. Allen F. Brown, secretary of the Association and trance and inspirational speaker, will be with us throughout the entire season.

The following well known local divines of this city have each agreed to give us a lecture from their standpoint in the great cause of the uplifting of humanity: Rev. Marlon D. Shutter, the beloved pastor of the Universalist Church of the Redeemer; Rev. H. F. Simmons, the beloved pastor of the Unitarian Church; Rev. W. C. Gibbons, of the Church of Christ or Christian Science.

Public Test Mediums: Julia Steelman Mitchell; Edella D. Concanon; Mrs. Jacobs; Isa Wilson Kaynor; Mrs. Hatfield Pettibone; Mrs. Courser. Mrs. Emma Foster.

Materializing Mediums: O. L. Concanon, New York City; Hatfield Pettibone, Ohio; C. E. Winans, Indiana; Miss N. Barnes, New York; Mrs. Bessie Aspinwall, Minneapolis.

Phenomenal Mediums: F. N. Foster, the celebrated spirit photographer; B. F. Foster, independent messages, spirit lights, touches, etc.; Isa Wilson Kaynor, independent slate writing and fire test; Mrs. S. F. DeWolf, independent slate-writing; C. H. Figures, physical manifestations; A. Wheeler, trumpet speaking, independent voices, spirit flowers, etc.

The following local clairvoyant, trance and test mediums we hope and expect will be present to aid the management in making the Northwestern Camp Meeting a grand success. Its success not only benefits them, but the cause generally:

Mrs. Jacobs, Mrs. Braun, Miss Anderson, Mrs. Vaughn, Mrs. Miner, Mrs. Barton, Mrs. Talcott, the Misses Sandberg, Mrs. Tryon, Mrs. Gould, Miss Lottie Wold, Mrs. Pruden, Mrs. Courser, Mrs. Lowell, Mrs. Knudson, Mrs. Russell.

Magnetic Healers and Psychometrists: Dr. Jacob Swanson, Dr. Smith, Mrs. Emily Leper, Dr. O. J. Johnson, Allen F. Brown, Mrs. Rouse, Dr. E. B. Russell, Mrs. S. M. Lowell, Mrs. Mary A. Barkaloo, Dr. Vaughn, Dr. S. N. Aspinwall.

Prof. White, astrologer and magi, of Minneapolis, Prof. Weaver, of Wisconsin, astrologer and astronomical reader of past and future destinies, will be present during the camp.

The Dempsey family of child mediums, numbering four, ages from eight to twelve, will be present during the entire camp.

The latest scientific invention, the speaking dial, will be on exhibition during the entire camp.

For circulars or additional information, apply to Allen F. Brown, secretary, 708 Manhattan Block, St. Paul, or Dr. S. N. Aspinwall, president, 2433 Fifth Avenue South, Minneapolis, Minn.

What occurred 35,000 years ago is told in "Randolph's Pre-Adamite Man." Price \$2. For sale at this office.

### Indianapolis, Ind.

I am requested to send to the LIGHT OF TRUTH an account of some remarkable tests given to Capt. H. M. Socwell and family by F. Gordon White at a meeting of the First Spiritual Church of Indianapolis. Capt. Socwell was before the war a steamboat man on the Ohio and Mississippi Rivers and now, well-known retired merchant of Indianapolis. I would say that Mr. White was a total stranger to the parties receiving the messages.

First came a young girl dressed as a fairy queen, and gave her full name as Minnie Gertrude, and reminded her parents of the fact of her taking her part of fairy queen at a church festival, and of their fear that her light dress would take fire from the lights on the stage, and also of the fact that her father carried her home on his shoulder.

Then came an old gentleman giving his full name as Henry M. Socwell, said to Captain Socwell that he was his father, and that the son was named for him. The medium then said: "Are you have been in many perilous places?" and asked, "What do you know about eighty-seven?" and was answered that he did not remember anything in particular about that year. Then he was told that at Island Eighty-Seven, in the Mississippi River was referred to, and said, "I see you on a steamboat which is surging about and sinking at the place." Captain Socwell then stated he was on a steamboat which was sunk at that island, between thirty and forty years ago.

Then came another spirit giving the name of Captain Tom Wright, captain of steamboat Mary Pell, which came in collision with another boat, and was sunk near North Bend, Ohio, on board of which Capt. Socwell was at the time, and was reminded that on both of these occasions he came near losing his life.

Several other tests as remarkable as these were given at the same time, but to relate them would take too much space.

H. M. E.

### Pueblo, Colo.

The Kates-Singer Quartette of Spiritual Workers has captured Pueblo. Their meetings have been of great interest to our people and will help our society.

The lectures, tests, songs, and recitations by Mr. and Mrs. Kates have been of a high order of merit. But the music by Prof. Joseph Singer and his son have simply surpassed by excellence anything ever heard here before.

Our hall is crowded every night, and we have coaxed them to remain two nights longer than engaged for.

They gave an entertainment of music, song, and recitation to the inmates of the insane asylum, which the daily papers says was the best ever given there, and was a grateful episode to the poor unfortunates.

These workers seem to do all they can to help the local cause wherever they go. They will certainly always be welcomed to Pueblo.

WALT.



## MOTHERS KNOW

that there are certain epoch points in every human life when nature calls for assistance. The babe before it is born asks her for strength and nutriment, while, after it is born, it requires in the sweet stream it craves, power to grow, healthful repose and easily digested food. She can provide all this if she takes



PABST MALT EXTRACT the BEST Tonic

than which there is none so pure, so full of food and strength, so sleep-producing. At druggists.





**Lake Pleasant, Mass.**

The twenty-third annual convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Franklin county, Mass. (Hoosac Tunnel Route). The annual convocation will commence August 2, 1896, and continue for thirty consecutive days. An extraordinary session will commence Saturday, July 4, and continue to August 2, 1896.

Saturday, July 4th, will be appropriately celebrated. An oration will be delivered by Col. R. G. Ingersoll.

Dinner will be served upon the grounds, at the hotel, by Messrs. Squire and Conant, the lessees, for a moderate charge.

In the evening a grand ball will be given at the pavilion.

An admission to the auditorium, of twenty-five cents, will be charged to cover expenses.

If it storms, the oration will be delivered in the temple.

Sundays, July 5th and 12th, will be special events in the history of Lake Pleasant.

Arrangements are being made to have upon the rostrum, upon these days, the ablest talent the country affords, to speak upon topics of great popular interest, of a religious and educational character.

Among the speakers and mediums, beginning with Prof. Wm. Lockwood, July 19, are Gen. I. S. Catlin, of Brooklyn, N. Y., Helen L. Palmer, of Portland, Me., Ed. Foreman, Oscar A. Edgerly, Mrs. Clara Field Conant, Miss Frances Holmes, Mrs. R. S. Little, Mrs. May S. Papper, Mrs. Tillie U. Reynolds, Mrs. Helen Stuart Richings, Mrs. Sarah A. Byrnes, J. Frank Baxter, Mrs. Carrie E. S. Twing, Mrs. Ida E. Downing, and Edgar W. Emerson.

Blockford's Band will render orchestral music.

Concerts, theatrical, and other entertainments will be given at intervals during the camp meeting.

For circulars giving full particulars, address A. P. Blinn, clerk, 603 Tremont street, Boston, or Hon. A. H. Bailey, president, 16 Court St., Brooklyn, N. Y.

**Niantic, Conn.**

The Connecticut Spiritualist Camp-Meeting takes place at Niantic Camp Grounds, Niantic, Conn., commencing June 29th and continuing until September 1st inclusive.

The speakers are for the following Sundays:

July 12.—Prof. W. F. Peck.  
July 19.—Prof. H. D. Barrett.  
July 26.—Geo. A. Fuller, M. D.  
Aug. 2.—C. W. Hidden, M. D.  
Aug. 9.—Miss Lizzie Harlow.  
Aug. 16.—Mrs. Carrie F. Loring.  
Aug. 23.—Mr. Willard J. Hull.  
Aug. 30.—Mrs. Rachel Wolcott.

There will be many mediums, representing the different phases of mediumship, in camp during the season.

The amusement committee will provide good music for dancing one or more evenings each week during the season.

Excursion tickets to Niantic can be obtained at all stations on the New London Northern Railroad at little more than half rates. Trains on Shore Line connect at New London with excursion boats to Watch Hill, Block Island, and other summer resorts along the coast.

Mr. F. A. Beckwith will again have charge and will run "busses" to connect with all trains at lowest rates.

Niantic, Conn., is located about six miles from New London, on the Shore Line Division of the Consolidated Railroad. The Spiritualist camp is situated on a point of land west of the Niantic river, is surrounded on three sides by salt water and adjoins the State Military camp on the North. It is three-fourths of a mile from Niantic Station, which distance is easily covered in ten minutes by the efficient service provided by the management.

The officers for 1896 are: President, S. O. Harrington, Niantic, Conn.; first vice-president, Orrin Morse, Putnam, Conn.; second vice-president, Mrs. E. R. Davis, Putnam, Conn.; secretary, Jonathan Hatch, South Windham, Conn.; treasurer, C. M. Platt, Waterbury, Conn.

For circulars stating particulars address the secretary.

A cheap archeological work is P. B. Randolph's "Pre-Adamite Man"; only \$2—postpaid. For sale at this office.

**Lake Brady Camp Program.**

The grand opening, Sunday, June 28th, is expected to be a red letter day in the history of Lake Brady, on which occasion Mrs. Helen Stuart Richings, of Boston; the eloquent platform orator, and Mrs. Maggie Walte, of San Francisco, the distinguished phenomenal test medium, will officiate, other speakers and mediums participating.

Tuesday, 30th, Helen Stuart Richings. July 1st, Conference and Class Work. July 2d, Helen Stuart Richings.

July 3d, Dramatic Recital and Musical by Helen Stuart Richings.

July 4th, Gala Day: Patriotic addresses by Thomas Grimshaw, of Pittsburgh, Pa., Mrs. Nellie S. Baade, of Detroit, supplemented by platform tests by Mrs. Maggie Walte, of San Francisco, Cal., and others.

July 5th, a. m., Nellie S. Baade; p. m., Thomas Grimshaw.

July 7th, Thomas Grimshaw.

July 8th, Nellie S. Baade.

July 9th, Thomas Grimshaw.

July 10th, Entertainment and Seance.

July 11th, Carrie E. S. Twing, Westfield, N. Y.

July 12th, a. m., M. F. Hammond, Kalamazoo, Mich.; p. m., Carrie E. S. Twing.

July 14th, M. F. Hammond, Carrie E. S. Twing.

July 15th, M. F. Hammond. Evening Seance, Carrie E. S. Twing.

July 16th, Annie E. Sheets, of Grand Ledge, Mich.

July 17th, Entertainment and Seance.

July 18th, Annie E. Sheets.

July 19th, a. m., Annie E. Sheets; p. m., J. Clegg Wright, of Amelia, Ohio.

July 21st, J. Clegg Wright.

July 22d, Fact Meeting.

July 23d, J. Clegg Wright.

July 24th, Elizabeth Lowe Watson, of "Sunnle Brae," Cal.

July 25th, Rev. J. C. F. Grumbine, of Geneseo, Ill.

July 26th, a. m., Rev. J. C. F. Grumbine; p. m., Elizabeth Lowe Watson.

July 28th, Rev. J. C. F. Grumbine.

July 29th, Rev. J. C. F. Grumbine.

July 30th, M. J. Crilly, of Allegheny, Pa.

July 31st, M. J. Crilly.

Aug. 1st, Hon. L. V. Moulton, of Grand Rapids, Mich.

Aug. 2d, a. m., M. J. Crilly; p. m., Hon. L. V. Moulton.

Aug. 4th, Hon. L. V. Moulton.

Aug. 5th, Moses Hull.

Aug. 6th, Moses Hull.

Aug. 7th, Moses Hull.

Aug. 8th, Moses Hull.

Aug. 9th, a. m., To be named; p. m., Moses Hull's farewell discourse.

And during the week, Geo. W. Kates and Mrs. Zaida Brown Kates will occupy the rostrum as speakers and test mediums, assisted musically by Prof. Joseph Singer and Walfrid Singer, concluding with a spiritual and musical jubilee Sunday afternoon.

Aug. 18th, Helen L. Palmer, of Portland, Me.

Aug. 19th, Seance.

Aug. 20th, Helen L. Palmer.

Aug. 21st, Entertainment and Seance.

Aug. 22d, Anna L. Robinson, of Port Huron, Mich.

Aug. 23d, a. m., Anna Robinson; p. m., Helen L. Palmer.

Aug. 25th, Announcement later.

Aug. 26th, Announcement later.

Aug. 27th, Juliet H. Severance, M. D., of Chicago, Ill.

Aug. 28th, Dr. C. W. Hidden, of Newburyport, Mass.

Aug. 29th, Juliet H. Severance, M. D.

Aug. 30th, a. m., Juliet H. Severance, M. D.; p. m., Dr. C. W. Hidden.

Sept. 1st, Dr. C. W. Hidden.

Sept. 2d, J. Frank Baxter, Chelsea.

Sept. 3d, Announcement later.

Sept. 4th, J. Frank Baxter.

Sept. 5th, Announcement later.

Sept. 6th, Closing day of camp-meeting: Will be celebrated by J. Frank Baxter, and others, to be named.

For further particulars address A. Kellogg, 624 Scranton avenue, Cleveland, O.

**Pre-Adamite Man.**

This book demonstrates the existence of man on this earth 100,000 years ago.

It tells of ancient Egypt and Europe, and Fossil Man.

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**Meriden, Conn.**

Sunday, May 31st, our association held the last meeting of the season, with F. A. Wiggins as its speaker. From October 1st to the last of May we have had some of the best speakers on our rostrum, and they have done much to edify us with their eloquence, and have helped to tear down the bigotry and ignorance of the past, and enlighten the people of our city.

No speaker has more fearlessly spoken the grand truths of our philosophy than our last speaker, Mr. Wiggins, both in the month of January and on his return engagement to us for the month of May. He has the happy faculty, with his eloquence and scholarly lectures in the morning, and the evening service devoted to his unmistakable and indisputable tests, to draw large audiences not only of Spiritualists but also some of the best and most respected citizens of our city. They tell us, "if this is Spiritualism, we desire to know more of it," and our audiences have steadily increased in numbers and our treasury has been replenished, and we find our society with a substantial surplus of cash on hand as we close our meetings for the summer months. We have secured Mr. Wiggins for the 21st and 28th of next September.

The Ladies' Auxiliary to our association gave a fine musical entertainment, Tuesday night, May 26th. All the musical numbers received a hearty encore, as also the reading by Miss Soreman. Mr. Wiggins gave his services for the benefit of our society, and his guides, evidently catching the happy inspiration of the hour, gave many wonderful and convincing tests to the audience of over 200 people. Ice cream was served, and the ladies realized a very handsome sum from the evening's entertainment. Our experience has been that our mediums are a kind and generous people, and when they are with us a week or more have given us substantial aid by devoting one evening for our benefit. We as a society appreciate their efforts in our behalf.

On Sunday evening, June 2d, our Association held its quarterly meeting; and as it was our annual, resulted in the election of the following officers for the ensuing year: President, Mr. H. W. Hale; Secretary, Mr. Albert Gustin; Treasurer, Mr. Harry Gough; the minor offices were satisfactorily filled.

Mrs. H. W. Hale, Sec.

**Detroit, Mich.**

I would beg a small space in your paper in behalf of our noble cause; also our Brother W. E. Cole and his estimable wife, now located in our city. He is holding circles for the public Tuesday and Sunday evenings, and a developing circle on Friday evening; there are eight besides Mr. and Mrs. Cole. We have been sitting three months, and have met with good results so far. The different phases we have got so far are voices in the trumpet, rappings, spirit lights, bells and tambourine played on, spirit psychography, and one of the controls went so far as to use a knife and fork to drum on the dishes, keeping time while we were singing.

Last Friday night we received a message through the battery, saying "Be patient, we wish to give you something beyond the ordinary." We sang and waited, finally broke up the circle; then looked at our slates, and concluded we had not been very successful, when a gentleman, a prominent merchant in our city, turned over his slates, and on the lower side of the bottom slate was painted the face of his brother, William Mitchell, in spirit life. To say we were all pleased, is mildly putting it. We are congratulating ourselves that we have been well repaid for our patient sitting so long.

Mr. Cole is, indeed, one of the finest mediums that has ever visited our city, and we are glad to have them with us to help on our glorious cause.

ANNA WILSON LAHAWAY.

**Des Moines, Iowa.**

Editor LIGHT OF TRUTH: Any of your readers who desire a copy of the articles of incorporation of the American Railway Co., can have same by addressing the company at Des Moines, Iowa, enclosing a stamp for reply.

This is the road that is to be built from Chicago to Council Bluffs, and operated at cost. JAS. T. R. GREEN, Sec.

**Evansville, Ind.**

Mrs. Lucy Day, wife of C. M. Day, of Crofton, Ky., passed to the higher life Sunday, May 16, 1896. She was true to her convictions, to the last realizing she was soon to leave her earthly abode. She made this request that if it were possible she desired the services of some Spiritualist minister, as her friends must know that Spiritualism was as good to die by as it was to live by. The Christian Church was kindly offered, although they were the only family of Spiritualists in the town. The services were conducted by myself, while under control, while the pastor of the church led in the singing. All seemed well pleased with the ceremony. One very prominent gentleman saying it was the best funeral service he had heard preached in ten years, adding that orthodox ministers did not know what they were talking about. Surely we have need for encouragement when these are the signs of the times. Let us be as true to our convictions as was our departed sister, and great good will result therefrom. Mrs. M. E. KRATZ.

**East Indiana Convention.**

Spiritualists, take notice that the Spiritualist Union of Eastern Indiana will hold a convention at West Grove Hall, 4 1/2 miles northeast of Camden, Jay county, Ind., June 20, 1896; commencing at 10 o'clock a. m., the convention will hold over Sunday, the 21st. The object of this convention is to bring together the scattered Spiritualists of Eastern Indiana, and bring them in closer touch with each other, and thereby strengthen the cause of Spiritualism in this section of the country. All Spiritualists interested in thorough organization are requested to be present and participate in the work of organization, as there is work to be done at that convention that will be of interest to all Spiritualists looking for a higher and better civilization.

WM. S. GRAY, Ass't Sec.  
By order of the Executive Board.

**Eudora, Kas.**

I desire to announce through your paper that owing to the stringency in money matters and other causes, the Kansas and Missouri Valley Spiritualist and Liberal Association have decided to abandon holding their proposed camp-meeting at Bonner Springs this season.

The association regrets very much that circumstances are such that make it necessary to abandon holding the camp this summer, but they hope and expect to be able to locate a permanent camp ground the coming year and hold a camp meeting.

There will be a Spiritualist camp-meeting at East Fairmount, Leavenworth Co., Kan., about the first of September, which will continue about ten days. It is desired that all who can should attend the meeting. Announcement of the time set will be given later.

O. G. RICHARDS,  
Secretary of committee.

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CORA HALE.

My name is Cora Hale. I was not known to the world, and none of my people are known to fame. I only come as an humble individual, seeking the friends that I left on this mortal side who are living in Richmond, Ind., and I send to them my love and greeting from the spirit-world. I feel as if I loved the whole of mankind, and I would like to do every soul some good, that would make it happier and brighter, for it pains me to see suffering and sadness anywhere, but I cannot reach all, yet I hope that some one perhaps of those who have known me in the past will learn that I can return from the beautiful land above, that I give them all greeting and words of cheer and that it may reach the heart that needs it most. Some of my friends have passed through very painful experiences. One dear lady who has been as friendly to me as a sister, and who did me so much good before I passed from earth, has lost what she calls the dear ones of her household, and she mourns and grieves, but I would like to say that the loved ones are safe and well; they are not lost; they often come to her in the dear old home and bring their influence of cheer and peace. She is a sensitive and she could receive tokens of their presence if she would only sit in quiet, and not feel unhappy or depressed because of the changes which life has brought. I hope they will all try to make the best of life and look upon its bright side. If they do that, the angels can better come to them, bringing comfort and peace that will be helpful in many ways. I suffered, too, before I passed from earth, and life seemed very hard at times; physical pain and weakness held me down so that I could not accomplish what I desired, nor could I attend to the duties that I felt should not be neglected, but that is gone by long ago. I have been years in the spirit-life and have found much comfort and peace. I have not been idle but trying to work day by day in some way where I could employ my powers so that I could progress, while, at the same time, doing a little to help others too.

CHARLES E. FULLER.

Good afternoon, sir. I really feel as a stranger here in your midst for I am not familiar with this line of work. I was not a mesmerist, nor did I dabble in what people of this day call psychology, but I am anxious to get back along some line of approach to my friends in order to carry on a special work that I had in hand. It is a long time since I planned the work and before I could complete it, I was taken out of the body, and into a world that I was not at all familiar with, but after a while I got accustomed to it, and now I want to get back and go on with my work. I realize that the body has disappeared, that is, the mortal one, and yet I feel so much like the old individual with all the same characteristics, and plans, and desires, that I could not help but be satisfied with the change. But after a while I got adjusted to the new conditions, and I found friends ready to help me, and they all gave me a helping hand until I fitted into the new life and I soon went to work with my plans as in the olden days. Well, sir, I have in a way followed out these plans, not quite the same that I would here, because I saw things differently, but I got them to my mind about as I would like to have them developed and now I am trying to get back to a certain individual who is a genius and, as some of my friends say, of peculiar characteristics, in Chester, Penn., to try and influence his mind and set his genius to work, for I feel he can take hold of my plans and develop them into practical results. Now you don't think this is a very spiritual message, but I don't know that it is not, because what I have to disclose I am going to give to the public through this friend. Now he has certain notions in regard to the same plan that I know are correct and I want him to have the benefit of it himself, and he can give it out to the world as his production; I am willing he should. It will be of a useful nature, practical and will prove beneficial to those who adapt and make use of it, and I do not know but this message is spiritual after all. I think my friend will know I have got back, because I have been what people call a crank on this side, and my friend is of the same character, and I just say to him not to fuss and fret

over this notion he has in mind, but to take it cool, and when he quits that and doesn't puzzle himself over them, the right ideas will come that he can work out and put into practical shape. I am helping him, others are helping him, and take it altogether I believe something very good will come before or very near the beginning of another year. This is all I have to say. I send my greeting to all my friends; I would be very glad if I could talk things over with them, but there will be plenty of time when they come to the spirit-world and so I am willing to wait.

JAMES WARNER.

It is true, my good friends, that I could be a very old man were here in the mortal form, and I am thankful that I am not following along this earthly way, hedged in by the limitations and the cares of age; but now I am a freed spirit travelling where the desires and pursuits of useful ends, or of knowledge, or for the dissemination of truth lead me, and I am thankful that the good Spirit has provided this change of condition for his children and allowed them to pass out of the body into a spiritual state, for I am young in spirit, strong and active and I feel full of fire of earnestness and zeal. I come with living thought to all who are identified with Spiritualism and who revere it as a messenger of light and peace to mourning humanity. I feel bound by its tender ties and I am glad to give my word in support and assistance of the great truths and blessings of Spiritualism. I was, sir, well known in Monroe county, New York, in my day; I had friends in Gates and in Rochester, and in other places, too, and I send my greeting and the blessing of an old man to those good friends who still remain on this mortal side—I say that of an "old man," and yet I am a young man, too, but I mean by that one who would be old here and is looked upon by his friends in the mortal as one of age, but when they meet me in the spirit-world they will find that youth is stamped upon my brow and in my activities, for I am determined never to grow old except in the accumulation of experience and of those things which are of use to the soul. My dear companion has joined me on the spirit side and she, too, is happy in the life that is hers. The dear ones who are there rejoiced and gave to her and to me such a social and helpful influence we could not feel but all is well, and the labors that come to us are so well adapted to our doing, they are never injurious, and so the years go by and each one only brings a greater satisfaction and rejoicing at the spiritual life that is ours. She sends her greeting and love to friends and relatives of earth and desires them to feel that she never forgets any kindly deed that has been shown to her and she is waiting her opportunity to return something of these blessings to those who have been helpful in the past. You may call me, if you please, James Warner, of Monroe county, New York.

CLARA HALL.

I am from Charlestown, Massachusetts; I have friends there and a dear sister who is in bad circumstances and she has many hours of sadness. I have felt for a long time I would like to speak to her, but have had no opportunity to make her know I was by her side and so come to this far off place to send her love and greeting from our life, and to tell her to be of good cheer for the shadows will pass away; they are going even now, and the dear one for whom she mourns, who has gone away, and also other trials that come to depress her. The boy will be guarded and guided rightly, and he will be able to make conditions more bright for himself, which will, after a while, prove to bring better things to her. Mother sends her love and father does his, too, from our spirit home, and other dear ones who have gone beyond, and who are doing all they can to make things brighter; they all wish to be remembered and they send an influence of cheer to our dear one, so that she may be uplifted and strengthened and made to feel that life after all holds something of good cheer for her and hers in the coming time. I am Clara Hall.

LUCY BAKER.

My name is Lucy Baker, and I am in search of my dear son; I think he is in

Prtland, Ore., for he was there a little while ago, and I saw him there. He did not know his mother was by his side, and that she felt so sad to see his condition, and what he has been thinking of at the time. I could not make him know, but I thought if I can only get to him at some time and to show him that mother is not far away, but that she is trying to lead and guide him rightly, it will be a sort of help to him to overcome the things that came to him and that are so hard to bear, and to reach out into new lines of thought and labor that would be of use to him. Now, I know he is talking to make a change in his surroundings, but I do not feel he has done so yet; some how the way seemed closed to me after that; I could not get to him as I had done. It made me sad, and I came to the spirit guide who has charge of this place, and I asked for an opportunity to come, and he kindly gave me assistance and permission to say a few words. Please, sir, say that I am a mother seeking her son, John, with love and greeting from the other life to give him what I can of my strength, hoping that it will be of assistance to him over the rough places, and help him to reach out into new conditions that he so much needs. Sule brings her love, too, and she joins me in bringing flowers to the dear ones here, and if John only knew that she is by his side it would be more than a help and strength to him, more than meat and drink, but will enable him to bear his burden and press on until a brighter path and a higher light shall come.

### VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

In issue of May 30th I believe I have at last received a message from my little colored control, Topsy Potter. It is very characteristic of her, and the changed conditions I suppose was my move from Plymouth to Middleboro. It gives me much pleasure to acknowledge the same. I have been a reader of the LIGHT OF TRUTH for several years. It has changed in style three times since I took it, and each time I liked it better, but now it is best of all. While getting all the reading it is easy to handle, and does not wear out so quickly. I don't know what I should do if I had to give up my papers, Banner and LIGHT OF TRUTH. Here the people seem to be so church-bound, and I have met only one that is proud of being a Spiritualist in the four months I have been here. My best wishes to your medium, and long live the LIGHT OF TRUTH.

S. M. THOMAS.

Middleboro, Mass.

### Bile vs. Clairvoyance.

Biliousness is not clairvoyance. Too many are prone to mistake the former for the latter. Seeing visions at developing circles are often but the effects of auto-suggestion or the effects of one mind on the other. True clairvoyance is spontaneous—without effort or stimulant—and an accompaniment of intuition. Without the latter there is no clairvoyance—no penetrating the material veil for spiritual effects. Visions may be conjured up by mind concentration, but they are mere pictures impressed on the brain tissue and revived as we revive old thoughts of the past. Seeing spirits as we see mortals, and proving to ourselves beyond doubt that they are such is the only absolute test that we have the gift. Imagining faces and describing them may fit the case occasionally, but this is no test. We must see them without seeking, and take no risks unless positive of the former by their repeated or persistent appearance unsolicited. Morning visions may or may not indicate clairvoyance. Like dreams they may be brain effusions or soul lucidity. Biliousness is the cause of the first named, a "quickening of the spirit" of the latter. Experience must decide.

Organic smells in the air are measured by two French chemists by burning out the organic vapors by means of incandescent platinum, and determining the decrease in volume. Among other things, they find that smell of violets occupies twice the volume of that of camphor. They have suggested to the Academy of Sciences the probable value of their method in testing the healthfulness of city air.

### BETTER THAN X RAYS.

To the Editor of LIGHT OF TRUTH.

On Saturday, April 11th, I was called upon by a lady to go to Mr. — at his hotel, to make a key for a trunk (belonging to Mr. Jose Marlen) which had to be done in a limited time, on account of his leaving for Europe. I went to the hotel and was directed to Mr. Marlen's room. Upon entering the same I found that there was a box in the room which had hinges and lock on, and served as a trunk. I did not know at the time that that was the trunk to be repaired. There was also a trunk in the room, and they mentioning a trunk to me I took the trunk and carried it to the shop, Walnut Hills, this city.

Upon my arrival there Mrs. Kibby, the well-known medium, was in the office, having stopped in a minute to chat with my daughter, who has charge of same. We set the trunk down, and my son secured a hammer and chisel, and came out to chisel off the lock; for all that was necessary, was to make a new key for the trunk, the original having been lost.

Mrs. A. E. Kibby was standing near, and she was looking at the trunk, when she exclaimed, "Open the trunk quick, I see money in there, and lots of it! Now open quick!" We chiselled off the lock, and there on the top of the trunk, in the first tray, were scattered bills of various denominations, ranging from \$1 up to \$10, and in all amounting to about \$100, a nice sum to have scattered among cigars and ties.

I then picked up a bag which contained money. Mrs. Kibby said: "Now, Mr. Wilhelm, you know that I did not see the contents of that bag, yet I will tell you what it contains. There is foreign money in the same." She then named the amount of same which ranged from five to forty francs, and several foreign gold pieces of which she also named the amounts, but at the present writing I can not remember.

In the tray below there were several fine diamonds, which, at a random guess, I might say were valued at about \$500, being clear white, and which Mrs. Kibby also saw before we ever had lifted the tray.

I thought it rather queer that a man should send for me to fix his trunk, which contained his valuables and not come along. So I thought it best to see Mr. Marlen personally.

After counting the money over again I put the money, as well as the diamonds, in the safe and locked it. I then went to the hotel to see the owner. When I called he had not as yet returned, but I left word that I had something very important for him, and that he should come to see me. In the meantime the lady that directed me to the room came up, and saw that we had taken the wrong trunk. Mr. Marlen then came to the shop, and I turned the valuables over to him. He did not know the amount that he had in the trunk, and he said he was of the impression that there were \$10 less than the amount given him.

We then made a key for the other trunk (box), and the matter was straightened out satisfactorily to all concerned.

Through this queer coincidence Mrs. Kibby was again able to demonstrate the powers which she is gifted with, and which, in this case, were equally as well and better than those wonderful Roentgen X rays, and which did not take several hours of photography to develop to become visible.

This is about the fifth test that I have received from this medium, and being a Spiritualist I thought it my duty to bring this matter before the public. Some people might say to this; "Oh, they can say anything on paper." I will vouch for the above facts, and any one can write me or see me personally in regard to this, and I will answer all inquiries gladly. AUGUST WILHELM.

At the close of 1895, the animals in the collection of the London Zoological Society numbered 2369, of which 768 were mammals, 1267 birds, and 334 reptiles. About 23 species of mammals, 22 of birds and one of reptiles were bred in the gardens last summer.

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## LIGHT OF TRUTH,

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Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

*He's true to God who's true to man; wherever wrong is done,  
To the humblest and the weakest, 'neath the all-beholding sun.  
That wrong is also done to us; and they are slaves most base  
Whose love of right is for themselves, and not for all their race.*  
—JAMES RUSSELL LOWELL.

### Woman and the Ballot.

The robbery which takes from the bearer of the nation's children her voice in the affairs of the nation is the foulest blot upon the escutcheon of liberty. When that blot is removed the college and temple of worship can compete with the brewery, the distillery, and the hovel. Until restitution is made and woman is placed right in our sociological movements, politics, prositution, and Paulism will remain the trinity of man's God-head and woman's infamy.

The great reforms which a one-sided regime are battling for will become accomplished with the help of woman. Asylum, prison, hygiene, temperance, reform, judicial reconstruction, and educational problems will be immeasurably advanced by woman's co-operation. Women, it is said, are not strong enough to endure the strain of political campaigns, and furthermore their mixing with the vulgarity of these occasions will unsex them, destroy their influence and attractiveness. These objections can be met with a very few words.

While society regards woman as the weaker vessel, it is forgotten that her powers of endurance far exceed those of men; her office is to suffer that man may have life, she enters the shadows knowing their poignancy and sorrow. It would kill the average man to face the trials of weak woman. Men rush to the cannon's mouth to be sure, but there is an excitement and glory attached to the act which find no place in the struggles which mark the heroism of woman. If women are strong enough and brave enough to bear the nation's children, they are strong enough and brave enough to do their part in promoting the nation's political and social welfare.

So far as the objection is made upon the dirtiness of politics and the liability of woman's being smirched by it, the less said the better. Women certainly are not responsible for the dirtiness, clap trap, and prostitution of politics. And their presence in the arena is the prime requisite of a higher and broader standard of ethics.

The prudery in which some women regard their natural prerogatives is as deplorable as it is inexcusable. No cause can be just that bears the taint of oppression. Taxation without representation is oppression. Distinctions in the wage paid to women for perfor-

mance of labor equivalent to men's is oppression. In many ways women are oppressed and those of the sex who oppose equal suffrage, either as an expediency or a natural right, serve only in perpetuating the chains of medieval bondage.

### A Touch of Nature.

The whole country is in touch with the stricken cities of St. Louis and East St. Louis.

But when mankind learn the purposes of life then will be seen the meaning of every catastrophe. Death, in any or the worst of its forms, is simply an usher to conduct the channels of life into new fields. Life here is but the vestibule of eternity. While immersed in the labyrinths of Materialism life is subject to the mutations and catastrophes of time. There are no accidents. Even the disaster which befel St. Louis was the effect of adequate causes. It did not happen. It had to be. So with the exigencies of life everywhere and at every turn. The absolute is beyond the sphere of relative outworkings. Earth life at best is ever marked by uncertainty, and it is only when the spirit rises above its environment that the compensatory laws of the universe are perceived. Nothing has been lost at St. Louis except the worthless enchantments of materiality founded on the almighty dollar. But such is the stupefaction of thought that the loss of property outweighs the considerations for life. St. Louis will emerge from the cataclysm and the lives sacrificed will be forgotten. And this forgetfulness will result from the rush and push to regain a proud empire. But the lives forgotten are but changed in environment. They are unaltered except in the spheres of chemistry and physiology. Otherwise they are the same and will move onward. The eternal interlude of truth and life is onward. The eventuating properties of matter bear no relation to the persistence of consciousness. The flame of a candle can be seen a mile off on a dark night. Is it possible, then, that the spirit of man whose quest pierces the starry depths is snuffed out because a curtain falls over the windows of life?

The Spiritualist can look upon the storm of wind and flood with a calmness which the sordid man can not understand. Knowing and realizing that what we call life here is a little span or moving point along the Aplan way of eternity, the catastrophes which overtake the physical structure have no special meaning other than the natural inevitable occurrences due to change and reproduction. Stoical it may be, but even in philosophy there is nothing new. Pericles and Thales were counterparted in Shakespeare and Bacon. Emerson was the prototype of Socrates. The Stoics were philosophers.

MEMORIAL day was fittingly observed by the friends of Thomas Paine in New York City and vicinity, who journeyed in throngs to New Rochelle and paid tribute to his memory as they congregated about his monument. Speeches were made by Thaddeus B. Wakeman, Dr. E. B. Foote, Jr., Mrs. Johnson, Willard J. Hull, and others. The day was beautiful and everybody seemed to be in earnest in striving to place the great liberator and evangel of liberty in his rightful niche in the Pantheon of the world's heroes.

MARK M. POMEROY, has gone to spirit life. Unique, versatile, energetic, but not always wise, he has played his part. Mr. Pomeroy was a Spiritualist.

### Shall We Be Absorbed?

There is a difference of opinion among Spiritualists as to the final work of Spiritualism. Some of our thinkers believe that we have no need to build Churches and temples for the cause, because, as they aver, Spiritualism is creeping into the Churches and capturing laymen and clergy, and that by-and-bye orthodoxy, and all its successors in the Christian faith, will have departed, leaving the edifices for the use of Spiritualism. "Then," says one of these sanguine souls, "we shall have all the Churches we want in which to put our speakers and mediums without building them."

Other Spiritualists believe that the cause is moving on just about right, that things are well enough as they are with mediums, lecturers, and the world generally and "believing in letting well enough alone," they sit down in supreme content, for they have home communion with the spirit world and do not see why they should exert themselves to find means for paying the expense of holding public meetings of Spiritualism.

These same individuals thought nothing of paying from ten to fifty dollars as yearly rental of a pew when they were members of a theological Church. That was right, because the minister must have his salary and other expenses of the Church must be defrayed. But to pay an admittance fee to a spiritualistic meeting, or to subscribe a dollar yearly to a spiritual society toward the support of its speakers is more than they can afford. The spirit world will take care of the cause, these people say; we need not organize; we must not plan as to the work of Spiritualism, it will go on in spite of human effort or hindrance; and as far as they are concerned Spiritualism would drift aimlessly along with no assistance to make the best results of its teaching and work.

A third class of Spiritualists believe that the cause will be swallowed up by the Liberal Church. That Unitarianism is growing so broad that its fundamental principles and ethical teachings are spiritualistic, and that it is better for them to enter the Church and to be identified with its progressive movements than to be stranded outside its fold. These people declare that the time is near at hand when Spiritualism will be absorbed by Unitarianism, and that Spiritualists will then coalesce with the liberal wing of Christianity and be known by its designation. Indeed there are a few spiritualistic lecturers who declare this and who advise their hearers to go to the Liberal Churches, and to conform to the teachings expressed therein, so as not to be caught out in the cold when Spiritualism becomes amalgamated with Unitarianism or some other branch of theology.

Let the thinking minds among us ask themselves if they are doing their whole duty in helping to keep our cause free and undefiled from all ecclesiastical function and ceremonies.

### "He Who Runs May Read."

That we are living in significant and important times is realized by every thinking mind. The element of change is in the air, the signs of coming momentous issues that are to settle the various questions of importance in human welfare are all abroad. "He who runs may read" that the world is advancing out of the era of legend and tradition, of custom and preconceived

opinion into an epoch of clear and free thought, of fact and discovery, of spiritual endowment and practical achievement combined.

The spirit world intelligences have long announced the fact that the last decade of this century would be a transitional period in which the world of thought would pass onward from the old lines and regime of speculation and theorizing to broader fields of mental action and experiment. That during this interim between the past and the future, unrest and even disaraption would be discovered in the various departments of human activity. That religious circles, political centers, industrial marts, and social fields would all be shaken and disturbed by tremendous mental and moral earthquakes that would swallow up the effete and cumbersome elements of each, leaving perhaps these various systems in somewhat of a disrupted and disorganized state, but in such a condition that the best and most enduring elements would be preserved and conserved into a new formative principle that would be utilized in the upbuilding of higher and better forms of religious, political, industrial, and social life.

The thoughtful man can see that the spirit prophecy is being fulfilled. The various departments of human interest are being shaken by a strong inherent power. The false is being thrown to the dust. The true and useful will alone survive. The closing years of the nineteenth century are full of potent and significant signs. The spirit world touches closely upon this world of matter; the vibrations of things as they seen are in the air. They have made themselves felt as a mighty penetrating force that shall sweep into the stronghold of bigotry and custom and dethrone the masters of the whip and the changers of money who only cherish arrogance and greed. The next movement on the part of this great spiritual force will be to make the power that is felt seen as a living, potential reality, and this will be accomplished by even a grander ray than the cathode, for it will come from the spirit itself and produce revelations of untold wonders of the mental as well as the physical universe.

### Our Machinery Fund.

A contributor writes: "I sincerely wish I could help you a little with your 'Machinery Fund,' but am totally unable at the moment. You must not feel so despondent. There are many, I am certain, who would gladly assist but for the stress of the times."

We are neither despondent nor soliciting help, but simply a promise to take one dollar's worth of books when 1500 others have promised to do the same thing. Every such subscriber obtains four books, worth 25 cents apiece—money to be paid until 2,000 have subscribed to this fund. Is this not simple enough and a fair deal? The subscriber loses nothing, because he is repaid in books. We make nothing, because none of the books are to be printed out of this fund. Our object is to have a reason for going on with the work of publishing the books mentioned before.

SPIRIT alone is the healer of the nations. The races of men are slowly rising from their knees and are looking up. The duality of matter and mind, the study of self, the immanence of spiritual things—these are the lessons of the day, the needs of the hour. Until man emerges from the bogs and swamps the light of the spiritual dawn bursts upon him.



## Teaching As a Fine Art.

President Schurman, of Cornell University, makes a plea for a higher education of teachers in his recent article in the *Forum*.

He believes in the establishment of a training college for teachers in which those who intend to make teaching their profession shall have every advantage for the unfoldment of their best talents along the lines that shall afford them opportunity for the highest growth and expression. Of this the learned professor says:

I predict that the next development in our universities will be the establishment of a graduate school of pedagogy—not a chair, but a fully organized school—which shall be open only to college graduates or persons of similar scholastic learning, and which will uplift, ennoble, and liberalize the teaching profession—which is in constant danger of degenerating into a sorry trade as schools of law, medicine, and technology have already dignified the callings of the lawyer, the doctor, and the engineer.

This is an idea fraught with great possibilities for the future. The teacher of the branches of arithmetic, geography, grammar, and so on, as well as the teacher in trades or other lines of industry, should be well equipped for his tutorage, and he can best become so by receiving the highest stimulus and encouragement to the expression of his own skill and talent under the direction and training of wise instructors who have devoted themselves to the art of teaching as an art. While the classes of teachers now employed may as a rule consist of conscientious faithful men and women, there is no doubt that teaching as a fine art may be enhanced by proper attention to and training of those who intend to devote their lives to the school room and the instructor's bench.

## Patriots of America.

A new order of the loyal and patriotic men of America, which is a non-partizan political organization for the purpose of advancing the higher interests of the masses, has been established in this country. Within a few months this order has grown to very large proportions. It has no salaried officers, and sends out no special organizer in its behalf. The membership of this organization already extends into thirty-one States and territories, and it promises to be an institution standing for freedom of thought and action along lines of political life that will enhance the higher interests of the humblest citizen, and thwart the plans and monopolizing effort of demagogue and plutocrat.

This new order has no connection with any of the three political parties that are considered national. Its purpose is to enlighten its members upon the higher duties and privileges of citizenship, and to exercise a helpful influence upon governmental affairs. It will not nominate a presidential candidate independent of other nominees for that high office, but for the present it will—in connection with much important work in other lines—work to bring the other political parties into competition with each other to establish its principle of helpfulness to the people upon a high and useful ground.

The *Arms* for June contains an instructive article upon the nature and utility of this new organization, which will repay our readers for its perusal.

THE chaplain of Congress prayed that the country might be spared another visitation of divine wrath such as St. Louis was the victim of recently. It seems strange indeed that in this era of enlightenment the chief law making body of the country should waste its time listening to such lip twaddle as this.

WE are pleased to announce that our machinery fund is growing. Subscriptions are still pouring in at the rate of three to four dollars per week. Keep it up, friends. We are fast learning how the co-operative spirit is appreciated.

THE worst slavery is voluntary servitude. There is absolutely no hope for the servility that kisses its own chains. No person can be at liberty who is dependent upon another for social amenities and the needs of life.

A LITTLE girl was foully murdered in New York City and her priest felt called upon to say that he didn't understand how God could suffer such a crime to be committed. This only shows that a priest can, if need be, exhibit more feeling than his God.

WHEN you finish reading this paper ask yourself if it is not worth a dollar a year, and if you conclude that it is, send it to your friend on the fence and ask him what he thinks about it.

THE various camp-meeting resorts are getting into shape for the summer attractions. These spots are the great distributing points of the spiritual philosophy.

## CURRENT EVENTS.

The suicide mania among young girls continues, the latest being one of sixteen, who took paris green because her aunt scolded her, a case of supersensitiveness, though blighted affections continue to be the prime motive in the majority of instances. But after all society is responsible for the deeds of the latter. Instead of sympathizing with a girl in distress it places a stigma on her, or shows delight when a girl's love is spurned. For every such emotion or thought there is a reciprocal effect awaiting the soul at some time in the future—if not the same, at least a similar misfortune.

In an article on personal hygiene, Dr. M. L. Holbrook, in his June magazine, says that the nervous forces are spent most rapidly through the emotional nature, which, however, are of two kinds—pleasurable and painful. The first named are love, hope, joy, and peace, and are health giving, and if not in excess are not exhausting. But the painful ones are fear, hate, anger, and jealousy. These diminish the generation of energy by interfering with digestion. Fear in the animal is natural, but in reasoning beings judgment must control it, otherwise it corrodes the nervous system. Hate (often but an aversion to someone as good as ourselves) reacts on our nerves and lowers the health standard; while anger poisons the blood. The only absolute cure for nervous or blood diseases, therefore, is cheerfulness, or its opponent, love, which drives out all evil effects, physical and spiritual.

## Figs or Pigs? Fruit or Brute.

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## Boston, Mass.

The First Spiritualists' Ladies' Aid Society held their Memorial service, Friday, May 22d. The hall was beautifully decorated with flags and flowers. On one side of the platform was our Memorial chair—a large white chair with gold lyre in the back, and appropriately decorated with lilies, pinks, and roses, and placed to welcome any spirit who wished to grace our platform. The services opened with a vocal selection by Miss Amanda Bailey, after which Mrs. Alice Waterhouse welcomed all to our hall. She spoke lovingly of the members of the Aid who had passed over. She believed they were still with us, and were guiding us into new paths of duty.

Mrs. Hattie C. Mason then sang a beautiful selection; Miss Etta Willis favored us with an original poem, "Memorial Day"; Mrs. Mason then said she considered it a sacred trust to voice a few words for the spirit friends, and then gave several communications from our dear members; Dr. Hunt also gave messages; Mrs. N. J. Willis then delivered an interesting memorial address.

After a vocal selection by Miss Bailey, Mrs. Shackley was controlled and gave tests, and Mrs. Clara Field Conant spoke briefly but sweetly; Mrs. M. A. Brown was then controlled, and gave evidence of spirit return. Mrs. Loring then closed the afternoon session with music.

In the evening the session opened with music by Mrs. Loring; Mrs. Weston read a prayer by Ella Wheeler Wilcox; Mr. Abbott rendered a vocal selection, after which Mr. J. Frank Baxter delivered a fine address, "In Memoriam." A violin solo, by Master Charlie Hatch, accompanied by Master Lonie Bonnett, was well received. Mrs. Sarah A. Byrnes was the next speaker, and delivered another fine address, appropriate to the occasion. Mrs. Leslie spoke briefly, and to the point. Mrs. S. C. Cunningham was then controlled by "Autumn Leaves," and gave some very fine tests, which were all recognized. This was followed by a duet by Messrs. Pierce and Abbott, after which Mr. Eben Cobb spoke briefly, and with much feeling, whereupon Mr. J. B. Hatch, Sr., spoke in relation to the work of the Ladies' Aid and the workers who had passed to a higher life. Our Memorial Service closed with singing. We hereby thank all for flowers donated to us on this occasion.

The Helping Hand Society held their Memorial Service, Wednesday, May 27th. The platform was well covered with flowers, and a fine array of talent participated. Among the speakers were Mr. and Mrs. Hull, Mrs. N. J. Willis, and Mrs. Waterhouse; the readers were Mrs. Lucetta Webster and Miss Etta Willis; the musicians were Miss Burnett, Mr. Welch, Mrs. Crawford, Mr. Sullivan, Miss Foster, Mrs. Foster, Mrs. Welch, and Mr. Crawford; test medium, Mrs. S. C. Cunningham. We had a very interesting meeting, and we would thank all for their kindness to us on this occasion.

In the afternoon the Helping Hand Society held its annual election of offi-

cers. The following were elected: President, Mrs. J. B. Hatch, Jr.; First Vice President, Mrs. Julia F. Eaton; Second Vice President, Mrs. J. H. Lewis; Secretary, Mrs. Augustus Eldridge; Treasurer, Mrs. M. E. Young.

MRS. J. B. HATCH, JR., CORR.

## NEW BOOKS.

DR. J. H. MENDENHALL'S LECTURES. No. 1, The Old and New Testament Scriptures. Their origin and character, as viewed from a Christian standpoint and their relation to solar worship. No. 2, Forty-Eighth Anniversary Address. Both delivered before the Spiritualists of Muncie, Ind., where Dr. Mendenhall may be addressed. The doctor is a vigorous writer and lends his subjects historic value by ready references to his mental encyclopedia.

A STUDY IN HYPNOTISM. Sydney Flower, author of "Hypnotism up to Date." Chicago. Psychic Pub. Co., 56 Fifth avenue. This book endeavors to teach the art and science of Hypnotism in story form, introducing in brief the deductions and opinions of authorities on the subject, and making them plain to the reader in the course of the narrative. We might denominate it a hypnotical romance without impropriety. It is well written and would interest a mild literary taste rather than a sensuous one.

WHOSE SOUL HAVE I NOW? An up-to-date novel by Mary Clay Knapp. Arena Publ. Co. (Library Series.) 250 pages; price 50 cents. Few writers, comparatively, possess the gift of making a novel of the times startling without being sensational. This is one of them. It touches the heartstrings with a subtlety which shows a keen insight into human character and conveys a moral much needed by many who mean well and would do well if they knew better. Some men are selfish because ignorant of a higher law. The law involved here is laid bare through an object lesson that is startling. It is a grand exposition of a woman's devotion to an innocently selfish man, and should be read by benefactors for the sake of their future happiness.

## Terre Haute, Ind.

The members of the Terre Haute Spiritual Society were the recipients of a grand treat May 31st through the mediumship of Mrs. E. E. Chapman, the celebrated clairvoyant, test medium, and reader. Her controls held her entranced for over two hours and rendered one of the finest memorial addresses that was ever heard, lasting over one hour. When the controls changed she gave two as fine poems as was ever listened to, lasting for thirty minutes. Afterwards giving each skeptic in the room a short reading, followed by about twenty tests, which were all acknowledged to be correct. At the close we received eleven names for membership, and intend to push the good work right along.

J. J. C.

The first quarrel between science and the Bible was on account of Astronomy. Further consideration of the subject in "Pre-Adamite Man."



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# THEOSOPHICAL

We do not hold ourselves responsible for the ideas expressed under this caption; and, having invited advocates of Theosophy to a hearing, we believe counter-arguments to be out of order during the interval—unless in the form of higher truths that speak for themselves, the only true method of elevating one's own cause—and written for our other department without reference to this.—Eds.

## MAN-GOD.

### Spirit and Matter Defined.

EDWARD D. TITUS.

The normal state of nature is darkness. All life germinates in the dark. Eighty five percent of vegetable growth occurs between the hours of midnight and six o'clock in the morning. From nine o'clock in the morning until three o'clock in the afternoon all vegetable growth is comparatively at a standstill.

All light, as seen by man, is transient because it has a beginning and also an ending. All things that have a beginning must also necessarily have an ending.

The book of nature when read proclaims that planets, suns, and systems have their birth, youth, manhood, old age, and death. Christ said, "the heavens and earth shall pass away."

"In the beginning," therefore, quoting the words of the Apostle St. John, we must assume that at the commencement of a manvantara, or day of creation, all nature, spirit, and matter were united in a chaotic state of darkness or, according to esoteric teachings, a state of rest.

Hence, to repeat, "In the beginning" of a manvantara the life wave passes through, and matter precipitates, as it were, and takes on form, length and breadth. As an illustration, drop a few drops of water into a bottle of the spirits of camphor, and observe the precipitation of gum camphor. While the camphor precipitates into a gum, it is still immersed in and is permeated with the alcohol. And so it is with matter while taking on a form visible to human eyes, it is still immersed in and controlled by spirit, like a sponge floating in the ocean.

In harmony with the nebular theory, the esoteric philosophy teaches that matter first taken on or, more properly speaking, precipitates into a gaseous form, then gradually into planets, suns, and systems, until a planet is sufficiently cooled to admit of vegetable and animal life.

As the reader will at this point ask a definition or explanation of the power that controls and causes the precipitation of matter, or, in other words, a more lucid explanation of the Great First Cause, it will be well to define man according to esoteric philosophy, and then proceed to a consideration of its truth from a rational standpoint, including his evolution and final destiny.

According to esoteric philosophy, man may be viewed and defined from seven aspects—three spiritual and four material, as follows:

First. Spirit (atma), which is God. A formless intelligent law permeating every atom of matter. Christ said: "Ye are temples of God. God dwelleth within you"—which is in harmony with the teachings of esoteric philosophy.

Second. Spiritual soul (buddhi), sort of vehicle for the spirit or atma.

Third. Human soul (manas). The ego, or part that realizes I am I; the individuality.

The above-named atma, buddhi, and manas form the triad or monad, being immortal—never had a beginning and will never have an ending.

It is the destiny of this monad to pass down into matter, and through all experience, to become all-wise, and as a greater god to rule over the lesser gods.

Fourth. Animal soul (kama rupa), our desires and passions.

Fifth. Vitality (linga sharira).

Sixth. Astral body prana, improperly called by Spiritualists the spiritual body.

Seventh. Human body (rupa), composed of fourteen of nature's elements, such as oxygen, hydrogen, nitrogen, fluorine, chlorine, etc.

The last four named aspects are purely material, and belong to the material world.

Man as viewed from his seven aspects is the microcosm of the macrocosm; that is to say, in his three spiritual and four material aspects he reflects the three spiritual aspects of the universe; that is to say, he is a little universe, millions of bacteria and organisms living in the rivers of his blood, as well as muscular tissue, depending upon his organism for their existence, the same that man depends upon the present condition of the earth for his present form of existence.

Carrying the thought further, the earth as a globe may be viewed from the same number of aspects; i. e., three spiritual and four material. Hence it is the evolution of man's higher ego, or monad, through this earth's seven phases we will now consider.

Christ said: "He who is faithful over a few things shall be made ruler over many things."

This thought is carried out in the esoteric philosophy, that knowledge comes only through experience. The monad can become a god only by becoming all-wise, and can know all things only by experiencing all things. An infant may have all the latent undeveloped faculties of a statesman or general, but those faculties can be developed only by education and experience.

Upon the cooling of a planet, spiritual monads or entities animates the soil, and forms, say, a species of lichen or grass; and upon that species becoming extinct, as all species do, those undeveloped entities pass on into a higher form of plant life, and finally through the animal kingdom to man.

The evidences of this are innumerable, having been set out fully by various writers. An interesting fact bearing out this theory, in that man during the first month of incubation is like a fish, having the gills and brain. During the second month the front gills form the ear, and the back gills take the form of the membrane found on reptiles and birds, and his brain also assumes that of the reptile. During the third month he passes to the mammal, and four months before birth he is covered with hair, except the palms of his hands and soles of his feet. He thus, during his nine months of incubation, reflects his evolution through the various fish, reptile, mammal, and ape periods, embracing, according to the most trustworthy authorities on geology, over six billion years of evolution.

As previously stated, this earth may be viewed from seven aspects—four material and three spiritual and according to esoteric philosophy, the monad, or spiritual entity, following out the law of evolution, from the time it enters matter in its lowest form until it passes from the earth in its final and higher evolution, must pass seven times through the seven phases of this globe.

In this article, however, I will only consider at length the evolution of man from the time he appeared upon the earth as man, and seek to show that a lack of harmony in belief has arisen from a lack of understanding, all of which is essential to ultimate good.

Continued.

## X Rays on the Teeth.

The usefulness of the Roentgen rays to the physician as well as the surgeon is becoming more and more evident. A good Crookes tube and the fluorescing screen show practically all the bones of the body, the very transparent lungs, somewhat more opaque heart, and very opaque liver. Prof. C. L. Norton reports readily made diagnoses of tuberculosis, pneumonia, enlarged heart and enlarged spleen, that details of the lower jaw and teeth can be had, but that no notion can be obtained of the texture of the brain. A buckle or pellet of lead is easily detected in any part of the body except the abdomen. For examining the cavities of the head—the antrum, mouth and pharynx—Dr. F. Glazzi, of Perugia, places a small fluorescent screen in the mouth with the Crookes tube outside, and thus gets very sharp images of foreign bodies, the bones of the face and roots of the teeth.

The expense of heating a London theater—the Vaudeville—by electricity, using storage batteries connected with electric radiators, is said to have been less than 70 cents an hour.

Written for the LIGHT OF TRUTH.

## Short Prophecy.

ARTHUR F. MILTON.

Those who have read our little essay on "Short Psychometry," and to whom it is a truth through sensitiveness, can become prophetic by a little further study and observation of influences.

We said that the handling of an article of wear or a letter which induces weariness (that "tired feeling") indicates depletion by age; i. e., of vitality or some chronic ailment. To such we may give advice concerning their health, which, if not followed, will prove detrimental. Such is prophecy in its primary stage; and though based on purely scientific principles, can only be done by a sensitive, and prove a puzzle to the non-sensitive or skeptical.

When either of these articles irritate or provoke, it indicates selfishness or prejudice. It is easy to foretell trouble or disappointments to such, knowing what selfishness or prejudice leads to. Warning may be given to them by advising generosity or charity, according to the force of the influence felt.

Arrogance (malice or prejudice carried into effect) inspires with fear always. To the sensitive it is known by a disturbance or shock upon meeting such (though hidden by a bland expression or pretense of humility), or by an uncontrollable desire to avoid their presence. Reason tells us what that leads to; and for such we can prophesy trials, family jars, society discords, conflict with the law, according to the discomfort felt by the sensitive in their presence or the mental perturbation experienced in handling anything of theirs.

But frequently people are aware of their weaknesses, and try to overcome them. In this event there is a conflict of influences, and we must modify our opinion accordingly.

Ease or tranquility of feeling in their presence indicates modesty or conscientiousness, and for whom we can prophesy fair traveling. Happiness tells of love, meaning never in want. The combination points to prosperity.

But in connection with these we sometimes sense a weariness or a drowsiness. This betrays some ailment for the former and some sensual passion or habit for the latter. As nature's law gives each one his due—operates through the cause according to its ingredients—we may prophesy good and evil in combination—prosperity with sickness or trials, severe according to the intensity or vibratory force of the influence felt.

## X-Rays and Infernal Machines

"A new and unexpected application of the Roentgen rays is found in their use for ascertaining the contents of suspected infernal machines," says *Industries and Iron*. "Professor Brouardel, of the Paris Municipal Laboratory, assisted by Messrs. Girard and Bordes, have given an account of their researches in this direction at a recent sitting of the Academie des Sciences; and if their statements on the subject are to be accepted without reservation, it would appear that many of the extraordinary precautions hitherto required in dealing with bombs may now be dispensed with, and that the contents of any ordinary infernal machine may be decided without risk. The explosive machines experimented with are exactly similar to those which were forwarded sometime since to two prominent deputies of the French Chamber. The mechanism of these was so adjusted that immediately after the boxes were opened the explosion occurred. One of these was enclosed in a zinc case, the other in a wooden box. In the first case the experiment was only moderately successful, the impression on the photographic plate showing only an indistinguishable black mass. In the second, however, the contents of the bomb were clearly manifested, nails, screws, a revolver cartridge, and even the grains of powder, showing plainly."

Lander, Thompson, one of our able contributors, writes: "I think the form you have adopted for your paper recently is a decided improvement."

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## Brooklyn, N. Y.

On the afternoon of May 30th, while the sound of military music floated through the sunlit air at Cypress Hills Cemetery a little company gathered around the grave where rests that which is mortal of Margaret and Catherine Fox. Their grave was made in the family burial plot of Mr. La Fume, the generous donor, who knew them from childhood, and whose remembrance attended them on their life journey, caring for them even beyond death.

Mrs. Kirth, the president of the Woman's Progressive Union, placed at the head of the grave a wreath of immortelles tied with the red, white, and blue of the National colors, which are also the colors of the W. P. U. Flowers were planted, the mound was strewn with blooming, and after the singing of a hymn, the orator of the occasion, Mr. E. J. Bowtell, made an address characterized by that felicity of expression which marks the passing moment. For was there not a correspondence between the tap of the drum sounding here and there over the graves of the departed heroes who had died to preserve the union of State and that rap from the spirit world which commenced the union of the seen and the unseen world of the spirit? Margaret and Catherine Fox, the first apostles of the Gospel of Spiritualism, encountered many foes, and came at victorious. But for all time was established the sure and certain faith of the union between the world of spirit, visible and invisible.

Remarks by Mrs. Plum and Father Green followed the concluding address from Mr. La Fume giving his personal experience of the marvelous mediumship of the sisters.

As we came from the beautiful and peaceful spot, wishing blessings through all eternity for all heroes who have lived and died for a faith.

Mrs. E. J. BOWTELL.

In boring an artesian well across the Egyptian Delta in 1864 an immense statue was struck, at the base of which fragments of pottery were also found. According to calculation by the annual sand-laying of the overflowing Nile it required 13,000 years to form this deposit. The pottery at the base, lying around some craved the theory of a possible sinking of the statue. Such and other circumstantial considerations reveal a historic period over 13,000 years in the past. Interestingly reviewed in Randolph's "Pre-Adamite Man."

## J. A. Burroughs, M. D. SPECIALIST

In meeting with phenomenal success in treating all chronic diseases. His studies and researches have been extensive, embracing two medical schools, from which he holds diplomas conferring M. D. He can not remember when he was not a psychic and clairvoyant. The facilities he has enjoyed for informing himself in the most advanced methods of medical and magnetic treatment have been most extensive, including a tour to England and Europe, studying in infirmaries and hospitals. That the public may prove the above, he makes the following offer:

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SAN DIEGO, CAL.

## Island Lake Camp-Meeting

## PROGRAM:

Camp opens July 15th and closes August 21st.

July 19, 10:30 a.m.—Mrs. R. S. Lillie.  
July 19, 2:30 p.m.—Mrs. R. S. Lillie.  
July 20, 2:00 p.m.—Conference.  
July 21, 2:00 p.m.—Mrs. R. S. Lillie.  
July 22, 2:00 p.m.—Mr. D. P. Dewey.  
July 23, 2:00 p.m.—Eva Payne Hopkins.  
July 24, 2:00 p.m.—Mr. D. P. Dewey.  
July 25, 2:00 p.m.—Mrs. Eva Payne Hopkins.  
July 26, 10:30 a.m.—Mrs. Anna L. Robinson.  
July 27, 2:00 p.m.—Conference.  
July 28, 2:00 p.m.—Mrs. A. L. Robinson.  
July 29, 2:00 p.m.—Mrs. Nellie S. Padgugham.  
July 30, 2:00 p.m.—Mrs. A. L. Robinson.  
July 31, 2:00 p.m.—Mrs. Nellie S. Padgugham.  
August 1, 2:00 p.m.—Mrs. A. L. Robinson.  
August 2, 10:30 a.m.—Mrs. Marion Carpenter.  
August 2, 2:00 p.m.—Mrs. A. L. Robinson.  
August 3, 2:00 p.m.—Conference.  
August 4, 2:00 p.m.—Mrs. A. L. Robinson.  
August 5, 2:00 p.m.—Mrs. Marion Carpenter.  
August 6, 2:00 p.m.—Mrs. A. L. Robinson.  
August 7, 2:00 p.m.—Mrs. Marion Carpenter.  
August 8, 2:00 p.m.—Mrs. C. M. Nickerson.  
August 9, 10:30 a.m.—Mrs. C. M. Nickerson.  
August 9, 2:00 p.m.—Lyman C. Howe.  
August 10, 2:00 p.m.—Lyman C. Howe.  
August 11—Association Day, to further the interests of the State and National Associations.  
August 11, 10:30 a.m.—Mrs. A. Sheets, vice president of M. S. S. A.  
August 11, 2:00 p.m.—Hon. L. V. Moulton, president of M. S. S. A. Subject: "Organization the necessity of the time, something about what has been done and what needs to be accomplished."  
August 12, 2 p.m.—Lyman C. Howe.  
August 13, Woman's Day.—Rev. Olivia J. Carpenter, Mrs. Mary L. Doe, Mrs. Martha E. Root, speakers.  
August 14, 2:00 p.m.—Lyman C. Howe.  
August 15, 2:00 p.m.—Mrs. Helen Stuart Richings.  
August 16, 10:30 a.m.—Dr. A. B. Spinney. Subject: "How shall we lift the world out of intemperance, vanity, pride, and avarice."  
August 16, 2:00 p.m.—Mrs. Helen Stuart Richings.  
August 17, 2:00 p.m.—Conference.  
August 18, 2:00 p.m.—Mrs. Helen Stuart Richings.  
August 19, 2:00 p.m.—Mrs. Augusta Ferrie. Public seance.  
August 20, 2:00 p.m.—Mrs. N. M. Russell. Public seance.  
August 21, 2:00 p.m.—Mrs. Augusta Ferrie. Public seance.  
August 22, 2:00 p.m.—Edgar W. Emerson.  
August 23, 10:30 a.m.—Edgar W. Emerson.  
August 23, 2:30 p.m.—Edgar W. Emerson.

Mr. and Mrs. Hatfield Pettibone are expected to be on the ground a considerable time.

Professor P. O. Hudson, will be musical director, supported by an orchestra of four pieces or more. Dancing Tuesdays and Friday evening every week. Season tickets, \$2. Single admission 10 cents. Meals at dining room 25 cents, by the week, twenty-one meals, \$2.50. Rooms by the week \$2.50. No ground-rent will be charged for tents and persons sending their tents will have them put up in a desirable place without cost, except for floors, which will be one dollar for the season. Those wanting tents or rooms furnished them should apply to the secretary.

The best groceries and provisions can be obtained of Mr. Clark Rddy's store on the grounds. Good standing and food for horses.

Our camp notes and all regulations will be published and circulated very soon. Persons not receiving them in due season will be supplied upon notice by card.

J. A. PHILLIPS,  
Secretary and General Manager.  
Bingham, Mich., L. L. Box.

## Lynn, Mass.

The Lynn Spiritualist Association, at Cadet Hall held their closing services for this season May 31st, with good audience and a large array of talent. Mrs. Lillie C. Reynolds was the principal speaker, and sustained her good reputation. Mrs. Reynolds is a very fine lecturer, and excels in tests and readings, and we feel sure any society securing her services will feel well repaid.

Remarks were made by President Kelly, Mrs. Sarah Byrnes, and Mrs. Annie Cunningham, of Boston, with invocation by Mrs. M. C. Chase, of Swampscott.

Mrs. Cunningham also gave a large number of very satisfactory tests and messages.

Mr. and Mrs. Kelly and Mrs. Josie Lorendo rendered duets and solos, contributing greatly to the day's entertainment. Supper was served to a large number.

The members of the society feel to congratulate themselves on the success attending the meetings this past season. Perfect harmony has prevailed, each and all doing all in their power to advance the cause dear to our hearts. Our audiences have steadily increased. We have had no difficulty whatever in meeting our bills, and close with quite a good sum in the treasury.

We shall resume our meetings again in October, with Mrs. William S. Butler, of Boston, as the first speaker.

Mrs. A. A. AVERHILL, Sec'y.

The Spiritualists of Lynn held two interesting services in their hall, 33 Summer street, Sunday, with a large attendance. At 2:30 they held a development, healing, and test circle, with appropriate music by Mrs. Alice S. Hancock. Mrs. Melissa K. Hammill and Mrs. R. Blaisell. Mrs. G. D. Merrill opened the service with well-chosen remarks, fine tests, and spirit messages. Mr. P. A. Thorner, of Marblehead, Dr. H. M. Furbush, Edward F. Murray, W. H. Rounseville, David Sheppard, E. A. Warren, and others gave many magnetic treatments. All that were treated said that they were relieved, and many, that they were cured, which is done every Sunday. They also gave tests and messages. Mrs. C. B. Hare, Mrs. L. A. Prentiss, Mrs. Lizzie D. Butler, Mrs. E. D. Williams, of Chelsea; Mrs. D. E. Matoon, Miss F. Isabel Hancock, Mrs. Annie J. Brannan, and others gave very interesting remarks, spirit names, communications, and tests, and in every case received a ready response of recognition. At 7:30 services opened by Misses Lena and Elsie Burns and Mrs. R. Blaisell with appropriate selections. Mrs. Williams gave well-chosen remarks, and read a poem on "A Good Turn Now." Mrs. D. E. Matoon gave able remarks on "The Love Spirits Bear to Humanity"; also many tests and messages. Mrs. Lizzie D. Butler followed with one of her test seances of an hour's duration, giving tests, spirit names, and communications, all said to be correct.

The audience at Mrs. Dr. M. K. Dowland's Friday and Tuesday evenings are increasing, so that the hall is packed with seekers after spiritual truth. Many are from the churches, and all go away satisfied that their friends do return and communicate to them.

Tuesday evening appropriate selections were given by Mrs. R. Blaisell. W. H. Rounseville presided, and gave well-chosen remarks. Mrs. Dr. M. K. Dowland gave excellent readings blindfolded, also remarks. Mrs. E. Matoon also spoke on "The Influence from the Higher Life on Humanity." Her remarks were listened to with the closest attention. She also gave tests and messages. Mrs. Annie J. Brannan gave able remarks, many tests, and messages, all said to be correct. Mr. G. D. Merrill spoke on "Spiritual Truths," and gave quite a number of spirit names and communications. Mrs. Lizzie D. Butler gave a large number of tests and spirit communications, all said to be correct. These meetings are run in the interest of the mediums and the cause.

T. H. B. JAMES.

MERCATINE, ILL.—Rev. J. C. F. Grumline, of Geneseo, Ill., has been invited to lecture here for the last Sunday of June and the first of July. He returns to Geneseo, where he lectures July 12th and 13th. He goes to Lake Brady for July 15-26.

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The Association Library is within 30 feet of the Grand, the Auditorium only 300 feet. The house is but a few steps away, the millinery and haberdashery are right there at the door. We are up-to-date.

The house is lighted throughout by electricity. The dining hall is large and handsome, and is well lighted, and a beautiful panorama of nature is presented from its windows.

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An interesting story of woman's devotion to her dignity.  
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and any where you saw this advertisement.  
Mr. Fellows is a graduated gentleman and a  
skilled physician. His bottles are written from  
scientific soundness and can be looked upon as  
reliable. I am, W. R. F.



## Voice of the People.

### THE SPIRITUALISTIC VOTE.

#### Why Should the Populists Have It Without Due Recognition of Our Principles?

To the Editor of the LIGHT OF TRUTH.

I have often read in your valuable paper that Spiritualists should, and no doubt they do as a body, favor what is known as Nationalism in politics. Personally I have favored Nationalism for some time, but as far as I know, there have been no arrangements perfected by and through which we could hope to introduce these principles. The fact is, I am afraid, a great many believe as I have done in the past, when reading about Nationalism, that the time has not yet arrived for its promulgation and proper introduction; that the people are not yet ready to receive it, and of course we let it rest there without any further thought.

Recently I received rather a good shaking up on this matter when I heard some of our public lecturers, on one or two occasions, allude to that despised party, the Populist party, and urging us very strongly to cut loose from the two old parties and vote with the Populists. To say that I, as a Republican, was shocked is putting it mildly. It certainly was necessary in my case, and I must confess that it has had a very salutary effect upon me to say the least; it has aroused me and set me to thinking. Previous to this I had paid very little attention to politics, excepting to cast my vote on election day. But now the question arises to my mind: "How can the Spiritualists hope to gain anything by throwing their votes to the Populists?"

Mr. Editor: I, for one, seriously doubt the propriety of giving them our votes, simply because they have a few features that we can approve of, because if they should get into power through our aid, we will find that we are just as much of a non entity then as we are now under existing circumstances. We shall have to submit to the same outrages and have the same obstacles thrown in our way that we are having now at the present time. We must bear in mind that our arch enemy, the Church, will predominate in that party, or try to at any rate, the same as it does in the others, and of course the Spiritualists' won't be in it" as the saying is.

It is my impression that if we hope to gain anything by giving the Populists our support they should be compelled to recognize us as a body; they should, in consideration of our support, eliminate some of their bad features, which we can not accept, and embody some of our principles. If we can gain this much we can then hope to gain more in the future, and by and by perhaps realize our dream, Nationalism.

What do I suggest? Organization. In my estimation organization is the only solution, and, I believe, while the Populists are yet in their infancy and realize that they will need help to carry out their ideas, that now is the time to act. I would suggest that each and every one of our societies should organize a political club within its ranks, for the discussion of political questions, with a national headquarters where they can make their reports, etc.; the latter will enable them to act in unison besides being the means of showing their strength as to numbers. Furthermore, these political clubs, as I am pleased to call them, should be made a permanent feature, so that we may at all times be ready to defend our rights, etc. In only there is strength.

When we can have the assurance that our votes will accomplish something, I am satisfied we will be only too glad to cut loose from the two great parties, but not before.

The spiritualistic press can do a great deal toward accomplishing something of this kind by advocating this or some other plan. Then there are those among your contributors who, by reason of their political knowledge, are better qualified than I am, and who can materially aid some project of this kind by their pens. J. H. ECKMANN, M. D.  
St. Louis, Mo.

Written for the LIGHT OF TRUTH.

## CHURCH AND STATE.

### Proposed Constitutional Amendment.

ASHBEL G. SMITH.

In a recent daily I find a Washington news item involving matters of grave import and which, with some comment, we trust will not be distasteful to your intelligent readers. The news item states that "Mr. Gallinger (Rep. N. H.) introduced on March 25th a joint resolution for an amendment to the Constitution of the United States providing that neither Congress nor any State shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof; nor shall use the prosperity or credit of the United States or any State or any money raised by taxation for the purpose of funding, maintaining, or aiding any Church, religious denomination, or religious society, or any institution that is wholly or in part under sectarian or ecclesiastical control."

The resolution looking to an amendment of the National Constitution doubtless had its origin in the increasing clamor of religious factions for legislative aid and favor. Government aid has heretofore been sought and to so great an extent granted to schools and missionary enterprises under ecclesiastical control, until those who are broad enough to take a look ahead begin to see not only the injustice of such favoritism, but the evident design of ultimately effecting a union of Church and State—and this means Church first and the State second and subservient thereto. In saying this no comparisons are intended, for all great systems once in power are dictatorial and severely unjust and none more so than great religious factions when once reinforced with legislative privileges.

Of all governments a theocracy is most despotic and uncompromising. All things must bow at its behest. Even science and personal liberty and every hand that labors must contribute generously to its coffers. This is not the American idea. We have both great Christian systems constantly importuning Congress for government favors and funds. For many years certain Protestant factions have fulminated against our godless country, and have sought by aid of laborious petitions and ministerial influence at the nation's capital to have the Constitution so amended that it shall recognize the Protestant God as the ruler of the nation. In other words to compel the United States to become a Christian country, according to their narrow creeds, by constitutional amendment, and that implies the re enactment of Puritanic blue laws or something worse if their ambitions could once be realized. However weak Congress may be this condition of things is not likely to be viewed with favor and Mr. Gallinger's proposed amendment is doubtless intended to forever bar all special enactments in these directions.

Dr. Franklin in a letter to Dr. Peirce, when religious tests in the Constitution of Massachusetts were being discussed, 1790, says: "When a religion is good I conceive it will support itself, and when it will not support itself God does not take care to support it. So that its professors are obliged to call for the help of the civil power, 'tis a sign I apprehend of its being a bad one."

The taxation of churches and church property has received much modern thought, and there is a strong and growing sentiment in its favor even among Church members, and it would doubtless have the approval of a majority of all intelligent citizens outside. Millions of dollars are represented by costly temples, which have the same protection as other property and in proportion to the exemption, all other general taxes are increased to meet the deficiency. The plea that the Church or religious society is so far conducive to morality and good citizenship as to deserve exemption from the burdens imposed upon other property is not a valid one. If the principle be a good one, it would apply to all good

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is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the CAUSE of disease.

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WERRON, MISS., December 2nd. Mrs. A. B. DOBSON, San Jose, Cal. Allow me to add my testimony. For many years I had been a sufferer. I had a number of diseases—first dyspepsia, then diseases, heart trouble, and neuralgia noted physicians, and best medical attention the community, failed to give me relief. I wrote for your treatment. By the time taken your treatment four months later, and well—after being so low that what healed I felt like shouting. It has been twelve months since I took your treatment. Have not had any doctor or medicine since I took your treatment. I will recommend medicine as long as I live, feeling under obligations to you, doctor. Yours most gratefully, C. M. W.

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and exemplary persons whose estates, however great, should not appear on the tax duplicate. Since these moral or religious professions were valuable and promotive of good citizenship, and to these conclusions we may add the testimony of the late President James A. Garfield, himself a professed Christian:

"If," said he, "you exempt the property of any Church organization, to that extent you impose a tax upon the whole community. The divorce between Church and State ought to be absolute."

## UNCONVENTIONAL.

To the Editor of the LIGHT OF TRUTH.

Not long since I was in Willard Hall in the "Woman's Temple" during the noon hour meeting, and after the close of the meeting, while some were down at the front congratulating the speaker, and others were on their knees seeking the prayers of those around them, one of the women present came into the aisle where I was yet seated and putting her arms around me said: "Sister, are you a Christian?" "I guess so," I said, hardly knowing what else to say, for really I could not quite grasp the significance of her words in asking me if I was a Christian.

But the next question was even a little harder to answer.

"Do you know you are saved?" "No," I said, "I have never been quite sure of anything in this life, and I am positive that I am not certain of anything in the life hereafter."

When she made a few more remarks in a similar strain, I thought I had better reverse the order of things and become the aggressive questioner myself, for it is not pleasant to have anyone ply you with questions in this way concerning the most sacred issues of life. People may be well-meaning in this, but they are exceedingly rude just the same. And to close the matter up just as quickly as possible, I turned to this woman and I said: "Are you a Christian?"

She looked at me as if I had two heads on me or was a monstrosity of some kind and said: "Why, of course I am a Christian." "Well," I said, "to be plain with you, I don't think you are very much of a Christian, for if you were a Christian you would not have married, as you have, and brought others into life to suffer the ills of life, for Christ did not marry, neither did he ever advocate marriage. You would have denied yourself and lived a life of purity for the greater honor and glory of God, and you would also have denied yourself that through you others might not be brought into life to suffer its losses and crosses. Now, if the parents of these men and women, who are down here on their knees praying to be saved, had one right there would be no need of all this fuss, for there would be no one to be lost. We license the saloon and thus try to save the drunkard, and we marry and through the exercise of lustful passion bring others into life, and then call upon God to save them through the merits of Christ, while they would never have been born in the flesh or never had any chances of being lost had we lived as Christ lived and taught us by his example how to live—in other words, if we were only Christians."

This woman kept gradually edging away from me until there was a good foot of space between us, and she looked at me as if she thought I was going to have a fit of some kind, and then she said: "Oh, I see, but don't you think you are crazy on that subject?"

"How would it do, madam, to say that I am inspired on this subject, and inspired by God? Would not this explanation fit the case better than your theory that I am crazy on this subject?"

By this time she was getting scared. I guess, and she wheeled away from me and I was so glad, for it is awfully trying to have people present themselves as examples of holiness who are not holy and who talk of the wonderful power of Christ to save and keep from sin, and who yet live in a state of sin all the best years of their lives—for the marriage state is not God-like or holy.

If Christ can save and keep from sin, then why do those so called good Chris-

tian people sacrifice their purity—the holiest gift in their possession and then sin? Why don't they quit sinning? And when men and women live lives of absolutely chastity, then, and only then, can we call ourselves Christians, and then we will not be forced to call upon God to save souls, for we will save them ourselves by not clothing them in the flesh through the exercise of sinful passion on our part.

But I presume I should not have been unconventional enough to express my views to this woman. And yet why not? Of course, those of us who dare step out of the beaten path and enter a new line of thought will always be dubbed cranks and crazy, but so was Columbus, Jeanne d'Arc, Galileo, and even the holy one of Nazareth himself was hounded and persecuted to his death, because he taught a new and perfect doctrine. MARION LINWOOD.

## An Episcopalian Astonished by a Spirit Message.

To the Editor of LIGHT OF TRUTH.

If you will permit me to use a brief space in your paper I will take the risk of having my puritan ancestors haunt me for speaking in favor of your religion, as I am desirous of so doing.

I find, in the first place, that I have much to unlearn in regard to your methods of work, and that, although the oldest society in this city of Chicago, seems adverse to exchanging pulpits with neighboring mediums, it is the desire and custom of more broad minded and generous pastors to blend their influences by occasionally occupying one another's platforms.

On dropping into the Church of the Spirit, at 552 North Clark street Sunday evening, May 17th, expecting to hear the eloquent Dr. Willis Edwards, its pastor, what was my surprise to see upon the platform, a gentleman, who, by attentive listening to the whispers of the young ladies in the audience I found to be no less a person than Rev. George V. Cordingley. I was at first petrified with astonishment at the rapidity of his speech and the unerring manner in which he gave communications and tests.

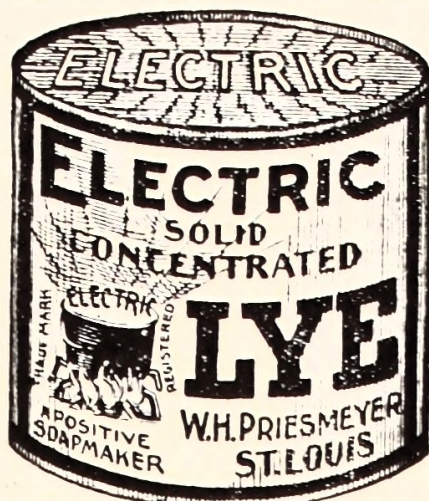
Not being accustomed to the ways of spirits I did not know that they could come as readily, if desirous, to a narrow Episcopalian like myself, as to a broad minded disciple of your faith, and so, when this handsome gentleman, with paderewski hair, and piercingly brilliant eyes turned his gaze upon me I became as much excited as the small dog, who, awaking from a quiet nap, finds a tin can tied to its tail, and still more befuddled when he informed me that the spirit of a sweetheart (I presume my first husband went elsewhere, as no mention was made of him) stood beside me, and said: "Dear, I am waiting for you in heaven, and always shall love you." Of course this quite overcame me, but my tears turned to laughter by his tact in adding, to the delight of the congregation, "Be sure and don't tell your husband, for he will never let you go to heaven if he knows you have a sweetheart there."

I have spoken of the versatility of this medium, let me say that his depth and purity of thought are beyond that of the common run of men, and the records of his life full of good deeds. Let us not then criticize the sparkle when the solidity is beneath. We all need to keep sunshine in our speech more than we do, and I believe more converts are made by gaiety than by sadness always. My motto being "laugh and the world laughs with you, weep and you weep alone." The spirits are lively, let us be like them.

Now, to add a word as regards the music, to my mind sweeter than the monotony of the orthodox choirs. First, a romantic Southerner, his eyes showing entranced condition, played the piano most beautifully, and following him a sweet faced youth, with an extraordinarily clear voice, sang several selections.

I would like to refer to the impromptu poems, and the instantaneous answers to questions of wide range in character, which this medium incorporated into the service, but my article is already too long, and I have to ask your pardon, as it is. E. C. GRAY.

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-Books free to those who will consent to the proposition in the advertisement headed "Now's the Time!"

-A new movement has been inaugurated to have Mr. P. Galvin deliver patriotic lectures on Sunday afternoon, 3 o'clock, at 1313 Vine street.

-A chance to obtain good spiritualistic literature without extra charge may be seen in the advertisement headed "Now's the Time" in another column of this issue. Good for this week only.

-Mrs. Elsie Reynolds paid us a flying visit while passing through Cincinnati on her way to Cleveland. She looks well and is full of good cheer despite the many trials undergone on account of her mediumship. But knowing her own powers and trusting in her spirit guides she will continue to hold circles for materialization and other phenomena. Those who desire her services may address her at 55 Crawford Road, Cleveland, O., until further notice.

-The Society of Universal Spiritual Culture held their services at Douglas Hall Sunday with a fair attendance. The subject for the evening was "A Message From Asa Pembleton," which was appreciated by every one present, after which the guides of Mrs. Pfuntner gave some communications which were all accepted. Last Sunday was the closing of the public services during the heated season. The society will continue their services every Wednesday evening at 8 o'clock at No. 5 Garfield Place. All are welcome. The Ladies' Auxiliary will hold their meeting at Douglas Hall every Thursday afternoon at 3 o'clock. Ladies and gentlemen invited.—C. H.

-The Sunday evening service of the First Christian Society was something that will be a marked event in the history of this society. The subject, "Visions and Life on the Spirit side," seemed to have been selected by a high order of intelligences. Miss St. Omer was also present, making the invocation, which was a poem in itself, and gave some wonderful readings. Bro. Galvin followed with remarkable tests. By request of a large number of Newport people, he will again take up the work on Wednesday night at Hayman's Hall, Fifth and Monmouth, assisted by Miss St. Omer, who has offered her services for our Ladies' Aid on Thursday at 2:30, at the residence of Mrs. Vincent, 1418 Main street, near Orchard. All are heartily welcome, and we think Miss St. Omer will again be with us on next Sunday night at Lincoln Inn Court.—G. B. H., President Ladies' Aid.

-The People's Religious Spiritual Society held their regular meeting at their hall, cor. of Fourteenth street and Central avenue, last Sunday. The audience was large, and was attended with good work. Mrs. Mary Garrett gave some readings which were correct and acknowledged. Dollie controlled her mother, took her to Mrs. Anna Thomas, brought her on the rostrum, and introduced her to the audience. Mrs. Garrett welcomed her to our hall, after which Mrs. Thomas gave some good tests. "Pansy" and "Silver Leaf" were with us, and gave some good tests. Mrs. Garrett stated that there would be no meeting next Sunday evening. In order to give the friends opportunity to attend the seance at the auditorium on that evening. Let the good work go on.—J. E. Braune, Pres.

-Miss Winnie Anderson advertises in various ways to hold a seance for occult phenomena at New Odd Fellows'

Auditorium, 7th and Elm St., next Sunday evening, June 14th. According to her program much is promised, which, if carried out, makes her one of the most wonderful mediums of the age. That she is a good trance and rapping medium has been fully demonstrated by an impromptu seance given to our reporters at her home one evening last week. She called one by his first name and followed it up by a test that was remarkable—Incidents and name of spirit being correct, and of which facts she could not have known anything, even if she had been posted as to his coming. The other received an allegorical test which was, in connection with the name given, even more remarkable, in that it embodied a whole history of incidents. Her spirit raps were first class, and gave evidence of sound physical mediumship. What else she is capable of we don't know. We can only infer and, if charitably disposed, judge her other claims by the facts given. Miss Anderson is a petit brunette, very sensitive, of amiable temperament, and a good subject in the hands of either spirit or mortal hypnotizers. Admission to the hall 25c, and it is to be hoped that Spiritualists will attend to aid a sister medium.

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## Columbus, O.

We sincerely regret the close of the engagement of Mrs. Carrie E. S. Twing, our late speaker, as this lady wielded a powerful influence for good, and if our thoughts can help her on the way, she has these and more. Mrs. Twing's work will be appreciated wherever she may go, and her presence will always be a guarantee of an awakening interest in spiritualistic affairs.

We would like to have at least 100 Spiritualists make preparations to go on the excursion to the Ashley Camp July 21st, in order that we may secure cut rates for this occasion. This is a beautiful camp, and an interesting program has been arranged. Moses Hull will be the speaker on this date, and all who have heard him know what to expect.

Besides many beautiful cottages, the surroundings, etc., a fine large auditorium has been constructed, 100x60 feet, and with a seating capacity of at least 1000. This building is surely one of, and possibly the finest of its description and for this purpose, on any camp-ground in this country.

Our speaker next Wednesday evening will be Mrs. Elizabeth Coit, and the Sunday following she will also occupy the rostrum.

Mrs. Stephen Davis will follow Mrs. Coit as trance speaker, and as both these ladies are representatives of our local talent we shall appreciate their work. CHAS. P. SEARLES, Corr. Sec'y.

## San Francisco, Cal.

The convention of Spiritualists held here May 26th resulted in the organization of the California State Spiritualists' Association with the following officers:

President, C. H. Wadsworth, of San Jose; vice-president, W. D. J. Hambley, of San Jose; secretary, Mrs. Julia Schaefer, of San Jose; treasurer, William Ryder. Directors: Mrs. Elizabeth Slover, Mrs. R. Cowell, S. D. Dye, George Rogers, Frank H. Parker.

The convention opened in the morning with Mrs. Ella Wilson Marchant, of San Bernardino, in the chair. Brief speeches on organization were made by William Burgess, Arthur C. Green, Mrs. Baxter Reynolds, Mrs. E. Seely, Mrs. Kate Huseman, Dr. C. H. Rin Es, Mrs. W. K. Robinson, Mrs. M. A. Ellis, and Professor Mingo.

This was a conference session and was broken up by numerous short recesses. The bulk of the business was transacted in the afternoon.

At the afternoon session the articles of incorporation were adopted.

The evening session was a brilliant and successful event, a fitting climax to the convention. The hall was tastefully decorated, and an interesting program carried out. The President of the N. S. A.—Prof. H. D. Barrett—was made the recipient of a handsome present to which he replied in his usual graceful style. The entertainment closed with a dance. The San Francisco Call of the 27th gave a full account of all three meetings with illustrations.

REPORTER.

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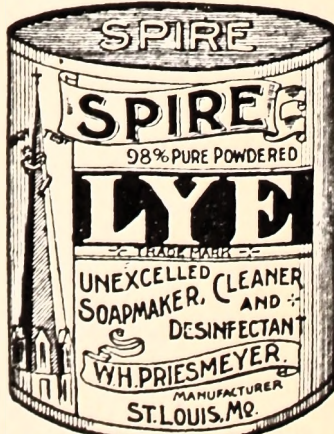
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